

THE JAPAN CHRISTIAN QUARTERLY

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Mid-Winter Number 1933

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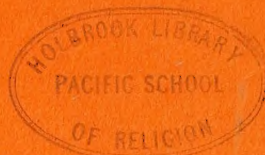
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English Translation by Miss Hasegawa

The Author is the Chief Justice of the Osaka Juvenile Court.

The Japanese original from which this English edition is translated has gone to the 122nd edition. The attractive feature that interests the reader will be found to be the author's account of the lives and tragedies of boys and girls told in simple language with concrete details and impelling interest.

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TWO NEW YEAR POEMS

By Patients at the Oshima Hospital for Lepers

Interpreted by Lois J. Erickson

I.

The year
An uncut jewel is
Of matchless worth,
Bringing along with it
New heaven and earth;
I long to dwell with God;
Oh, through this year,
Blessed with His blessing,
May I live
A life of prayer.

Aratama no toshi wo kasanete betsu tenchi
Kami no megumi ni ware wa ikinuru
Arigatai megumi megumari kuru toshi mo
Megumi no uchi ni inori sugosan.

Miyauchi Tsurue.

II.

Sails rippling in morning wind,
White,
Flashing with light
From dawn
Of New Year's Morn,
Divine—
And mine!

Seto kudarū shira ho mo tarumu asa kaze ni
Noboru hatsu hi no kigoshiki kana.

Hayashi.

THE JAPAN CHRISTIAN QUARTERLY

Vol. VIII

JANUARY 1933

No. 1

EDITORIAL NOTES

NEW YEAR PLANS.

This issue of the Quarterly presents, in the sketches of the lives of two of our most interesting and effective Christians in Japan, the beginning of a series of such "thumb-nail biographies" which we feel sure will interest readers both at home and abroad.

It is always heartening to know when earnest, self-sacrificing Christian effort is as well recognized by Governmental authorities and as widely influential as is that of the two Kobe citizens herein described. The *London Times* recently carried an article concerning Mrs. Jo (see Page 9). In Springfield, Massachusetts, U.S.A. this past autumn, "a City Board of Refuge was appointed by the Mayor to counsel mental depression victims" (to quote from the *Springfield Republican*), and the man chiefly responsible for the project wrote this Editor "You can assure 'Mother Jo' of your city that her work in Japan was the inspiration back of the organization of this Board, and if it is as helpful as we hope it may prove to be in bringing relief to the sore distressed, she will deserve the credit. Since the first newspaper announcement of the appointment of this Board by our Mayor, we have had enquiries concerning it from other cities—one as far away as Florida; which makes us feel that our plan has merit and will prove useful to the many afflicted people in these times of deep despair." "How far that little candle throws its beams"—yet, if you'll read Mrs. Smith's article entitled "'Noble Jo' of Kobe" you may see for yourself that this particular "candle" is not such a "little" one!

In the next issue, in April, we plan for our readers accounts of the lives of Zako Aiko San, by Dr. Charlotte DeForest, and of Tenko Nishida and his movement, as seen by Mr. C. B. Olds. We hope also for an illuminating article on The Progress of Christian Art in Japan by a prominent young artist, and some further information about The Mother's Clubs over the land. Other good things to be included in that spring number will make you want to recommend the magazine to friends everywhere. The Editors and Publishers believe we are putting an amount of volunteer effort and missionary money into this publication which is disproportionate to the narrow circle of its present subscription list. Five hundred copies only are published each Quarter; rarely all are sold, and the number of people in this country who actually pay for the reading is, by latest account from the publisher, only two hundred and forty-four. Do you not think your Home Church or Board or College Library ought to be seeing, year in and year out, something of the current problems and the interesting progress the Quarterly portrays? Have you time for "all that" in your own personal letters? If not—couldn't you add a postscript in your next epistle to help advertise this publication whose one aim and justification it is to spread abroad the knowledge of the needs and the problems and the forward march of His Kingdom? No money-making scheme lies behind this urging, for Editors and contributors alike are giving their time (perhaps more time than you can guess) to this magazine which is heavily subsidized by the Federation of Missions. Even the translators (in these days of National Christian Council Co-operation and many Japanese contributors), even the translators are not charging for their services. Incidentally we hope for more Japanese subscribers, since their officers are now on the Editorial Committee—and we need all your help. Hotels and news stands can't sell much of this sort of information. Within the circle of interest, wherever there exists a need for such information, will you not "gentle, or bored, or amused, or overly-busy reader"—will you not do your share to put the Japan Christian Quarterly a bit more plainly on the international map?

"RE-THINKING MISSIONS."

This is the title of that epochal report of the Appraisal Commission appointed by The Laymen's Foreign Missions Inquiry.

Since it was issued it seems probable that there is not in the realm of Christian journalism an Editorial pencil that has not been chewed nor any Editor's brow left uncorrugated in the effort to decide what should be said concerning a publication of such unpredictable influence and value. No Christian "Diary addict" could have failed to note, at the end of 1932—"This was the year of The Lytton Report and of The Appraisal Commission on Missions"—so pregnant with possibilities of future change were both these investigations and their resulting recommendations.

This particular Editor is tempted to quote from several Exchange (other Editorial) exclamations, explosions, profound dissertations or pathetic appeals—so amusingly varied are the opinions one already sees expressed as to the Commission's conclusions. (One suspects, however, that some, perhaps many, of these protests and disagreements may be modified or withdrawn later, when there has been time for reading the book containing the entire report, for it seems inescapably obvious that the newspaper "releases" did give some, both at home and abroad, unfortunately unbalanced ideas as to the real meanings implicit.)

As for other individual reactions among missionary friends—how interested we all shall be in Japan next summer when the Federated Missions assemble for discussion of the supposed-to-have-been-by-that-time-digested Report! We can scarcely wait to pass on to you some of the entertaining comments heard already—Do you know the man? who said "More co-operation with native religions, indeed! The Nestorians tried that over in China and look what happened there! Nothing but a cold, grey stone to inform us there was once that type of Christianity! (Have you seen that interesting monument up on Koya San?). And another, in agreement nods—"Yes, why didn't Paul make up to Diana's admirers instead of preaching to his prison guards? It would have been more politic of him!" Then there is that little woman who remarked, "I can quite well conceive that some of the members of that Commission would not at all approve either the theology or methods of that missionary whom Kagawa often claims as his "spiritual Father"—the Kobe man chiefly responsible for the turning of that wonderful youth to follow Christ—yet what a loss to Japan,

no—to the world, might there have been if Kagawa San had not been “saved to serve!”

And so it goes—Heigh-ho! When we speak of souls, who can say with definite determination just what is wise and what is foolish? Do we not all remember Santayana's lines:

“Our knowledge is a torch of smoky pine

That lights our pathway but one step ahead.

It is not wisdom to be only wise

And on our inward vision close the eyes—

Yet it is wisdom to believe the heart.”

And yet—and yet; we would remember also that Christ, the carpenter, was a most logical, clear-thinking, practical man; familiar with economies in a home where food problems at least must have been quite as urgent as in these days of hardship. He would surely approve, would He not? of an inquiry whose earnest motive was to find opportunities and methods of combining for better, for wider, for more efficient service. He knew the value of expert, careful pruning—that vines, after the painful knife had cut where it must, might grow more abundant fruit. He, Himself, scorned intolerance wherever He saw its hateful form—even in the shadow of His Father's House. He lashed with his sharpest tongue all hypocrisy and the “superiority complex,” and taught us to hate the sin but not the sinners. He, who showed us with such brave consistency His belief that we must someday “all be one, even as I and my Father are One” must surely want us to continue our search for all possible methods of co-operation. And that was, after all, was it not? (far more than criticism or mere economic cuts) the sincere basic reason for the visit of The Laymen's Investigators.

We await further discussion of their recommendations with the deepest interest and appreciation of their very real labor in behalf of The Kingdom of God. We would like to register one wee objection by-the-way—(one seldom mentioned but much-felt protest) that here in Japan we do feel it to have been an unfortunate thing for the understanding of our peculiar position in this country that so many of our Appraisers came to us *after* having visited India and China, with conditions in those other so-widely different lands so firmly fixed in their minds that sometimes our utmost eloquence and demonstration could not convince them that so many things

they were to consider are decidedly "otherwise" here. If only they could have come to us from Madagascar, say; or Africa, or some islands of the sea! There are missionaries there also—do they not need investigating? What are the many others not in the four countries visited thinking in these days of "Re-thinking Missions," one wonders.

But of course this is only a digression, and we all recognize that they were after lines of general application. There still remain the many discussions and, knowing our fellow missionaries in this field, we believe helpful suggestions that may go reverberating across the Pacific after next summer's sessions of all our missionary groups. Meantime, What do our Japanese friends think of the Report? "Ah, there's the rub!" and whatever they, and the people of India and Burma and China may think or be willing to say must naturally carry more weight in "the Sending Lands" than all the eloquence a thousand missionaries could muster.

DISCUSSION MATERIAL.

It has been suggested more than once that this magazine might carry a correspondence department in which matters controversial might be discussed by contributors. Arguments against this policy, in a Quarterly, have prevailed—the Publications Committee thinks wisely.

The Editor presents on page 7 (culled by permission from two November editions of *The Japan Chronicle*, both by anonymous authors) samples of what such contributed discussion might lead to. Argument in verse represents a new type of disputation, worth noting.

ON THE REPORT OF THE "CHURCH HISTORY DEPUTATION."

Z. GOSHI

The report of the Church History Deputation from America and England has just been published. The primary purpose of that deputation was said to be "to gather information that would enable schools in the West to be of greater service to students preparing themselves for work in the newer fields of Christianity's planting." We hope sincerely that purpose may be fully realized. But our main

interest and concern was their conclusions—which they state only as “Some suggestions.”

They suggest that the place of Church History in the curriculum of Oriental Theological Schools is not at all highly valued—that it seems to be here included only because it was there (in the Occidental Schools after which they were originally patterned). This condition must be revised. And for that purpose the Deputation recommends two things; A “More attention to the history of Christianity now in the making, as it links up with the heritages and experiences of the native Christians” and B “Such study as will bring out more conspicuously those features in the past that have most meaning and interest for Christians who face Oriental conditions of to-day.” We certainly must give much sincere attention to their advice.

Next comes the question of library equipment—The condition here is hopelessly bad in Japan, as the Deputation found. Any original research or advance study is impossible with such poor library equipment as most of us possess (especially without source materials and more books). This condition ought to be remedied if we hope at all that Church History may exhibit in Japan its true function and value.

Also we realize that we ought to be securing and preserving the historical materials about Oriental Christianity. However, as to purchase of materials, books and expenses of such research the younger Churches in the East have practically no financial power, as the Deputation discovered. So we strongly appeal to the Occidental Churches to give special attention to the suggestions of their Deputation, and send us books, especially books on source materials. They have been sending us missionaries and money for our Schools, but have never sent us books to any considerable amount or in any systematic way. Here is a new phase for service of the Occidental Churches to their brothers of the Orient, and it would be indeed a true service too, if they could heed the recommendations of their own Committee.

FIRST DAY

Foster-Mother

(Contributed)

*Two countries have I: one my fatherland,
From whence my brave God-trusting forebears came,
And this beguiling land of ancient fame
From half-gods sprung, by ardent heroes manned,
War-like Yamato. Bold in truth her name,
But gentle she in all life's gracious ways
To those she nurtured in youth's golden days,
Who love her well, and, loving, understand.
And wandering far wherever may betide,
When men have praised bright deeds that deck her name,
Her craftsmen's patience and her artists' skill,
My heart has thrilled with warm vicarious pride.
Should censure tinge a fickle world's good-will
I who have shared her praise would share her blame.*

SECOND DAY (THE REPLY)

Love and Reproof

*My gentle friend, the love that you express
Is like to His who took vicarious blame,
But though for love's sake death He overcame,
He did not hesitate the faults to stress
Of those He loved when they did sore transgress
His laws. To-day your problem is the same:
Those, whom you'd suffer for, their own bright fame
Have tarnished in ambition's wantonness.
The virtues that you praise are of restraint,
Self-sacrifice, and most punctilious care.
These fade, and over all there spreads the taint
Of greed for conquest, pledges all put by.
Not fickle is the world if it declare
That it must not ignore the victim's cry.*

Reprint by courtesy of the Japan Chronicle.

THE SCULPTOR

(Reprinted from Federal Council Bulletin of America—Nov. 1932.)

TOYOHICO KAGAWA

As the sculptor devotes himself to wood and stone
I would devote myself to the living soul.
But I am solemnized by the thought that the sculptor cannot carve
Either on wood, or on stone, or on the living soul,
Anything better than himself.
All the lines of my carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture,
Which can not be carved by me better, finer than my own soul,
To escape! To escape from my pitiable and limited domain,
And to advance to the position of a carving of God?
Happily, there is a Guide for me.
It is He who has broken open the door of the Sanctuary
And made a molten cast of God's portrait on His own flesh.



"Mrs. Nobu Jo" of Kobe

“NOBLE JO” OF KOBE

CHARLOTTE SMITH

One of the greatest privileges that comes to one who lives and works in the Orient is meeting and knowing some of the great personalities, only a few of whom are known in Western lands. How many of us living out here could speak with deep feeling of faces stamped on our minds and souls that we will never forget! How could one forget the face of Rabindranath Tagore? It was startling and almost embarrassing to me to see in him the very picture I had as a child imagined of Jesus himself. He could have posed for that figure stooping down to rescue the lost sheep. Could anyone who heard it forget Sherwood Eddy's description of the face of Gandhi? I should hesitate to describe the uplift that I felt from watching the faces of Dr. and Mrs. Sun Yat Sen for two hours as they spoke at the Prefectural High School in Kobe. It was easy to understand why millions go to worship at his mausoleum. I kept wishing I was a sculptor and could copy their lined faces—the beauty of strength. Even those less famous often send their visitors away after stamping their images on the hearts of their guests. Many a visitor to Kobe has said “I shall remember Kobe because of Mrs. Jo.” “Never shall I forget Mrs. Jo's face.” How she laughed when she was told that more than one had said, “She is so homely she is beautiful.” They have compared her to a fine old oak tree—buffeted by the winds and storms but standing with grace and strength in old age to afford protection and shelter for the weak. They have said that she is like an old sailing vessel in the harbor, beaten by the waves and winds but standing so picturesque and fine as to be etched and used for engravings. We who know her are glad for all such appreciative expressions, however over-drawn these comparisons may sound to those who do not know her. Tall and gaunt and with a swinging walk strange for a Japanese woman, she has become a well-known figure in Kobe to

Japanese and foreigners alike. Some may at first fail to admire her masculine stride and mannerisms but when they learn that for eighteen years the police of Kobe have relied on her to help them meet their problems with women and girls, and that over 5000 would-be suicides have come to her after reading her sign-boards, they forget everything but the greatness of the woman.

The wife of the Principal of a Girl's High School in Kobe remembers her when she came to Kobe 43 years ago at the age of 18 years, a school girl from Matsuyama. Mrs. E. said that Jo Nobu came to the home of her uncle who was running for some political office in Hyogo Prefecture to make stump speeches for him. Clad in a boy's dark hakama and with her face lit with zeal she made a stirring speech. It was quite the fashion then for women to be interested in politics. Mrs. E. said "I was thrilled by her and it became my highest ambition to be just like her. I remember my uncle asking her with a big laugh if she ever expected to be married and she answered "I haven't time for such foolishness now." Later Mrs. E. moved to Korea and was much surprised to hear that she had married and had a little son. She has kept that same masculine bearing but with it she has become "Mother" to 20,000 women who have felt the grip of her hand and the warmth of her heart as she has helped them out of their troubles and shared her home with them. One hundred and fifty little children in her kindergarten, most of them with pitiful stories, cling to her skirts and run to her with shining faces as she shows the visitor through the plant. How well her name fits her! It is almost a play on words, for many a foreign visitor thinks her name is "Noble Jo."

The courage required for a woman to accomplish what Mrs. Jo has done is the most remarkable thing about her. She came to Kobe when her husband died, a year after their marriage, a widow with a little son; without a sen. She became the matron of a small orphans' asylum at a salary of 16 yen a month and added a department for old men and women, but soon the police found her out and began to bring to her women and girls who were wandering the streets of Kobe and for whom they had no help or refuge. She was so singularly successful in her dealings with them that her time was almost entirely filled with this rescue work. She came to know the awful need and she could not sleep for thinking of these women

without home or friends. Finally, one day, a letter came from an old farmer in America who had heard of her work through some returned missionary and he sent her five yen saying that it was very small but he hoped that it would help her in this work. It was a large sum to her then and she felt the responsibility of it so truly that she went to Mt. Maya to think and pray. She stayed there three nights and days in prayer and when she came down she came to give her life and to persuade others to give of their means to establish a home for the unfortunate run-away women and girls that had come to Kobe from all over Japan. She began to canvass for enough money to start. The answer came with many small gifts from people who could not resist her appeal. She trudged up and down the hills of Kobe for months, carrying a tiny five-sen note-book, in which she had pasted her purpose, which said "I Nobu Jo, wish to provide a place in Kobe for the women who are homeless, or in such trouble that they must either take their lives or sell their bodies. I wish to erect a building and maintain a home for them until they can obtain work or learn to be self-supporting. And I wish to teach them new hope through God who is Love and Salvation through His Son, Jesus Christ." That was her platform and loyally has she stood for it. She did not even waver when a Kobe man offered her 20,000 yen if she would use it with the condition that the work not be done in the name of Christ.

In 1916 she, alone, rented a house and advertised widely through the police, and posters at wharves and stations stating that she would give help to any women or girls that were in trouble. The results were so striking that her Kobe friends organized the Kobe Women's Welfare Association—"Do Jo Kwai," it is called in Japanese. A Board was formed of Japanese and foreign women and from the very beginning it has been splendidly organized and supported. In 1918 she bought land and built a house at the cost of 7,050 yen and was able to take care of 20 women. In 1922 she added four rooms and a chapel at a further cost of 6800 yen. Being so pressed for room and coveting a better neighborhood for her family she dared, in 1926, to sell out and build a big home in Harada, next door to the Canadian Academy. The new Home includes a girls' and women's department where they are taught domestic science and sewing and are prepared for positions as

maids—a Mother's department with ten tiny apartments, each consisting of one room and a tiny kitchen, where a woman with children can live and take care of her own. There is a children's department where one finds a very well equipped kindergarten for 150 in which the mothers can leave their children. Children of factory women are also cared for here. Her newest venture is a small dormitory in Rokko where working girls, on a salary too small to live decently, can have a Christian home.

The thing for which Mrs. Jo is best known in the Kwansei district is the "WAIT A MINUTE" sign-boards that she has erected, electrically lighted and put up at places where police say there are frequent suicides. The first one was erected in Suma. This district is so unfortunate as to be one of those specially known places for suicides. It is a curious fact that in Japan people choose a fashionable suicide place. It is well known that young men and women go from all over Japan and even from Shanghai and Manila and Hongkong to throw themselves into the crater of Aso or Asama or to jump from the Kegon water fall at Nikko. Suma, a beautiful suburb of Kobe on the seashore, has long had a reputation as a suicide pact spot. A factory girl first set the fashion here and the papers wrote it up so luridly that a stream of people, one every day and often two, came to this spot to take their lives until the police were in despair. (Here the fast trains go around a sharp curve at a place especially beautiful for its scenery. Seascape and mountain make their last look at the fair earth a dream of heaven.) Mrs. Jo was so desperate at this condition that she consulted officials and Christian workers and put up a huge sign-board reading "Wait a Minute—God is Love—If you feel that you must take your life, why not come and talk it over with Jo Nobu." The response to this sign was unbelievable. Not only those who went there to take their lives came to her, but hundreds of others who saw notices about the sign in the newspapers. Scores came for sympathy and found Christ. What stories she can tell! No need to repeat them for they are too intimate and private and heart-rending to write. Everyone who works in Japan knows them. Wives cast out by concubines, girls running away from brothels where they had been sold, children kidnapped by shows, women beaten by drunken husbands, wives displaced by jealous mothers-in-law, a girl brought

by a repentant man who had bought her to take care of him while he died of tuberculosis, girls hiding from the police, the wives and children of murderers and pickpockets and thieves. Over 5,000 girls have come to her because of those sign-boards. (Now such signs are copied and put up by welfare organizations other than Christian.) The records show 2751 women and girls have lived in the Home for a period of time while they have been readjusting their lives. There are some eighty living with her all the time. It costs over 15,000 yen every year to run this institution on the most economical lines. One is shamed when visiting the place to see what a person can live on and lead a beautiful Christian life of service to the community.

Mrs. Jo's friends rejoice that during the past few years her work has been recognized by the public and the government. In 1921 she received her first gift from the Imperial Household of 100 yen and a like amount from the Home Office. The next year the Imperial Gift was quadrupled and each year since she has received a very substantial amount. In 1927 she received a special gift of 4000 yen from the Keifukukwai (the National Welfare Organization), and in 1929 a special gift from His Majesty the Emperor, of 3000 yen. At that time she was one of sixteen social workers from all Japan to receive this recognition from the Imperial Household. Mrs. Jo was invited recently to Tokyo to confer with the Chamberlain and other officials as to the social needs of Japan. Officials recognize her as a woman of rare judgment and common sense and ability. To this she adds a heart of love and a spirit so Christ-like that it wins rich and poor, high and low.

Besides running this big Home and giving unlimited time to the personal side of every case, Mrs. Jo has time to do many other things. She is very well known as a public speaker and is in demand all the time to speak in Purity and Prohibition campaigns. During the last three months she made 18 lecture trips. When at Omi Imazu she spoke for 3 hours to an audience of over 1000 people who stayed till eleven o'clock, asking questions as to the way in which they might clean up their town. She speaks so courageously against the brothel and all forms of exploitation that she is often attacked by ruffians after her meetings and threatened by brothel keepers and liquor-sellers. Eighteen times she has been attacked

seriously, and several times when she has been ill she has laughed at the fears of her friends and has said that she can hardly dare to hope to die on her own bed. How her workers enjoy telling of the time she got up from her sick bed after a long and serious illness because she read in the paper about the dedication of a Primary school where wine flowed and hundreds of geisha were hired to entertain the guests! She was so enraged at such a "crime" that she sent for Hayashi Utako and they went to officials and telegraphed to the W.C.T.U., in Tokyo, and wired to the Educational Department, making such a public appeal that a rule was passed making such a thing impossible ever again in Hyogo Ken. Absolutely without fear she attacks anything or anyone that drags down the womanhood of her country. In many places they have advertised her as the "Woman Kagawa." She is a most forceful speaker.

Perhaps one of her most telling pieces of work outside of Kobe was after the Tango earthquake in 1927 when she was chosen to administer the funds collected for the stricken people by the newspapers. She was chosen because she was there on the grounds already helping the people in the rehabilitation of their villages—organizing the workmen and opening a kindergarten for the children and showing the mothers how to cook in a great tent that she erected before any other agencies had decided what to do. She is the heart of her Home but she can leave it any time to serve in a great cause and she comes back to inspire every woman there with the joy of service.

A long illness left her very deaf—Kobe people have almost forgotten how she looked before she went around with her big ear trumpet which she claps up to her ear with her great smile the minute she meets one.

Forty-two years ago at the Matsuyama Girl's School this Nobu Jo was baptised, led to her decision by one of the first missionaries to Japan, Mrs. Cunnison, whose name is hardly known now. Where would the unusual strength and ability of this unusual girl have taken her without this guidance? Where would the thousands of women and girls off the streets of Kobe have found a Mother and a Home?

TWO POEMS

Interpreted by AIKO KISHI

God is like water—
When our hearts are humble and low
Then He comes in and fills the place.
God is like water !

Ryuko Kawaji.

The way to the Cross
Redeems men from all sin.
Man sins
Yet the Lord has mercy on him.

Man leaves God—
Yet He holds him fast !
Death that cannot hope to see God—
Ah, that is death indeed !

Rofu Miki.

THE PRISONERS' FRIEND

Mr. Asashiro Muramatsu

H. W. MYERS

Mr. Muramatsu was born in the Tsukiji Ward of Tokyo, in 1863, the first year of the Genji Era, in an old Samurai family of the Tokugawa Clan. His father was a Hatamoto noble in the service of the Shogun until the overthrow of the Shogunate and the restoration of the Emperor in 1868. Mr. Muramatsu dimly remembers the confusion and excitement of that period, which marked as great a change in his personal life as in the affairs of the Empire. He was sent with his mother back to her family in Shizuoka, receiving a sum of money; and from that time had no further relation to his father's family. One of his half-brothers was killed in the war. There was another half-brother and a half-sister.

For four years he lived with his mother in Shizuoka, and then began his formal education at the age of nine. At that time the national school system had not been organized, the only schools being those taught by the priests in the Buddhist temples, and the "Juku" or Private Schools where the Chinese and Confucian Classics were taught by the Shinto priests. At the age of nine his mother's relatives took charge of young Asahiro, and sent him to study with the priests of the Kyuenji Buddhist temple. At thirteen he was sent to the Juku where he was taught by Monjuin Kannushi such luscious and juicy books as the Four Classics and the Five Kings, the Juhashiraku, the Shiki and the Saden,—in a word, he learned Kangaku, or Chinese Learning. Like others of the Tokugawa retainers, the family planned to make him an official of the new regime; and what better preparation could there be for this than a mastery of Chinese and the Chinese Classics? One is reminded of Gilbert and Sullivan's "office boy in a 'torney firm" and his preparation to become "ruler of the Queen's navee."

But even the salutary precepts of the Four Classics often prove insufficient to tame the hot blood of youth and unable to compete



Mr. Asashiro Muramatsu

with the seductions of the world, the flesh and the Devil. Some of the boys in this "Select Boarding School" became addicted to sake drinking and to secret nocturnal expeditions. Of course they got caught in time, and young Muramatsu and the whole set were expelled from the Juku. His chances for an official career were gone, and his relatives would have nothing further to do with him. And so at the age of seventeen he was thrown on his own resources, and went out into the world to make his own way.

The next fourteen years make up a dark period in his life. We find him in Kobe, Osaka, Kyoto and Tokyo, with no fixed abode, sleeping in the lowest dives, and making his living as a professional gambler. Sometimes, when luck ran his way, he would be able to rent an upstairs room with a companion. When luck went against him, he would become a hold-up man, demanding money at the point of his sword. "It is hard for you to imagine the life I lived in those years," Mr. Muramatsu said.

At nineteen he was caught by the police, convicted, and given a term of eighteen months in prison. Here he twisted straw rope, made straw sandals, pounded rice and similar work, clad in the red cotton uniform of a convict. He was learning the great truth that the way of transgressors is hard. There was another lesson that he learned in prison,—that there were other ways of making a crooked living that were not so dangerous as highway robbery. Some of his new prison friends were adepts at railway theft, and from them he learned the superiority of this method to his old ways. One is less liable to get caught, and when caught the penalty is much lighter. Besides, the income is more regular.

On the completion of his term in prison, one of these new friends nicknamed Takoichi, welcomed him, took him to his home, and initiated him in the art of "working the trains." Takoichi remained a friend for ten years and through him Muramatsu met all the railway "fraternity."

From the age of twenty-one to thirty-one Mr. Muramatsu made his living as a railway thief. Attired as a well-dressed gentleman he travelled from one end of the country to the other, from Sendai to Kyushu. He took nothing but money, and never saved anything. He was caught and imprisoned nine times, and served terms in the prisons of Tokyo, Yokohama, Shizuoka, Gifu, Osaka, and last of all,

in Kobe. In each case he was given a light sentence, and was soon at work again on the trains.

His last term in prison began on March 4th, 1894, when he was at the age of thirty-one. Curiously enough, this last time, he was arrested only on suspicion, when he had actually done nothing. He was kept in a large room along with twelve other suspects. One of these men wrote to his wife for some papers,—“shorui,”—to prove his innocence; but his wife, being an uneducated woman, thought he wanted “shomotsu,”—some book to read. She went to a secondhand book shop, and found there a good-sized book with “kana” beside the Chinese characters, and several maps in it, all for five sen; so she bought it and sent it to her husband. All thirteen of the prisoners agreed that it would bring bad luck for them to read this “Yaso” book, that told how an innocent man had been crucified, when they were trying to prove themselves innocent and to get released. They quoted the proverb, “Sawaranu Kami ni tatari nashi,” which means “Keep God at a distance and he will never hurt you.”

Mr. Muramatsu picked up this book through curiosity and began to read it. He had heard that the New Testament was read by good people, and that it was called a foundation of Western civilization. He read how “Abraham begat Isaac, and Isaac begat Jacob,” and that did not seem exactly thrilling. But a little further on in the first chapter of Matthew he came to the verse, “He shall save his people from their sins,” and this verse gripped his attention. In the Lord’s Prayer he caught at the words, “Our Father.” And in the ninth chapter he read the story of the call of Matthew, where Jesus said, “I am not come to call the righteous, but sinners to repentance.” He bowed his head in prayer that God would help him.

Five days later his prayer was answered when an old man of fifty-six, named Kichibyoei Mataka, was brought in on suspicion. He was not a Christian, but had read the Bible and attended church, and knew a good deal about the Gospel. He was surprised to see a Testament in such a place, and talked to the men about repentance, the cross, the Christian life and salvation. A week later this man was released and sent Mr. Muramatsu a Testament. He was baptized shortly after, and until his death remained a warm friend

of Mr. Muramatsu. There is a Japanese proverb that says, "Read a book a hundred times and you will understand its meaning." There was much in the Testament that Mr. Muramatsu could not understand, but he did understand the meaning of repentance and the grace of God, and was converted through the reading of this Testament. He then went to Court and made a clean breast, and was given a sentence of six months.

On September 16th, 1895, he walked out of prison a free man, and opened a new chapter in his life. He was met by a number of his old companions who wished to help him celebrate his release; but he refused their offers, and went off alone to rent a room and look for an honest job. Everywhere he applied for work when he told his past history he was promptly refused. It seemed impossible to get work in Kobe, so he decided to try Osaka. But he missed the train he intended to take, and while waiting for the next train, he dropped into the Tamon Church where a service was going on, and heard his first Christian sermon. At the close of the service he was given a copy of the church paper called "The Morning Light," in which he read that the pastor was at home to visitors every Monday. So he gave up his trip to Osaka and called on Mr. Osada instead. Mr. Osada received him kindly, talked and prayed with him, kept him for lunch, and suggested that he get work with Mr. Ishii at the Okayama Orphanage. That night he took the boat for Okayama, met Mr. Ishii, got his promise of a position, and returned to Kobe for the necessary police permit. As at present, police permits take time,—much time. This permit was at last given on November 11th, and while waiting to get it, Mr. Muramatsu made his home with Mr. Osada.

Life in the Okayama Orphanage at that time was a pretty severe test of any man's religion, as it was a time of great difficulty. Mr. Ishii had adopted the policy of making no appeals for outside help, making the institution as far as possible self-supporting. The work was hard, the food was insufficient, and there was no pay at all for the workers. Mr. Muramatsu's work began at 2 a.m., when he went out to carry water from the river for the three hundred children in the institution. Next he made the fires, took part in the weaving and other work, then helped in the night-school, which lasted till 9 p.m. All this was pretty hard for a young gentleman

of leisure, who had never worked voluntarily in his life before; and after six weeks of it he was thoroughly disgusted. By Christmas he had made up his mind to run away, leaving a letter explaining his reasons for going away. Just then he found out that some of the little children were at work unraveling a knitted garment and knitting some warm woolen socks as a Christmas present for him. These children had learned the Christian spirit from Mr. Ishii, and now they taught Mr. Muramatsu the same spirit of love. He gave up all thought of running away, and his entire attitude toward his work was changed.

This incident brought up the problem of his life work, and Mr. Ishii offered to introduce him to some business men of his acquaintance; but now he felt the call of God to be a witness and lead others to salvation. Mr. Ishii introduced him to Mr. Yamamoto of the Salvation Army, who sent him to the Officers' School to prepare for work in the Army. He finished the prescribed course in two months, and was graduated as a Lieutenant. He was given work for released prisoners in Koishikawa, Tokyo, and stayed there a year and two months. But he felt constrained and hampered by the Salvation Army rules, so in December, 1897 he determined to resign from the Army and work independently. Professor Eastlake urged him to go to America to study, and offered to be responsible for his expenses; but both Mr. Osada and Mr. Ishii opposed this plan because of Mr. Muramatsu's lack of experience and standing. At their advice he returned to open work for prisoners in Kobe.

In January, 1898, Mr. Osada, Mr. Muramatsu and three other friends met together for prayer, and together they started a new work for prisoners, renting a house in Arata Cho, not far from the prison. It was a venture of faith, and it was not easy to finance the work. Mr. Buxton learned of their difficulty, and sent twenty yen a month to pay the rent. A little experience proved that the proximity to the prison was a disadvantage, so in 1900 the location was changed to Yamamoto Dori, 5 Chome, in a good residential section of the city.

Mr. Muramatsu soon began to feel the necessity for a better knowledge of English in his work. He wished to study the experience of others in the work of prison reform, but there were no books on this subject in Japanese. So in 1900 he entered the

Palmore Night School and went to work to learn English. As he walked to and from the night school with his books under his arm, he often saw Miss Talcott of Kobe College, and eventually met her and became quite friendly. She found out about his work, and offered to give him a thirty minute lesson in English every morning. In 1905 Miss Talcott showed her interest in this work in a very practical way by the gift of ¥10,000, with which the present land and buildings of the Home for Released Prisoners were bought.

In 1912 it was thought by Mr. Muramatsu and by many of his friends that the time had come for him to go to America to learn all he could about prison reform methods in other lands. But there were several difficulties in the way. For one thing, the Japanese Government will not give a passport to a man with a police record against him. For another thing, he had no money to pay for such a trip. But the greatest lesson he had learned from Mr. Ishii at the orphanage was the lesson of prayer, and prayer removed both the difficulties that had stood in his way.

Judge Tanida, at that time head of the Prison Bureau in Tokyo, took a great interest in Mr. Muramatsu and his work, and set to work to remove the legal barrier to the proposed American trip. On September 13th, 1912, Mr. Muramatsu was invited to attend a formal ceremony at the Prefectural Office, and there in the presence of a number of high officials and friends, a document was read, stating that in view of his high character and eminent services the old police record against him was formally cancelled. He was no longer "under the law." (What a striking picture of our salvation, when all our sins are blotted out through the cross of Jesus Christ!) A friend had promised to provide the necessary money, but before the time came, he had had business reverses and had lost his money. Again Mr. Muramatsu resorted to prayer, and the Lord provided the means through the help of many friends.

The American trip included visits to ex-prisoners' homes in New York, Chicago, Philadelphia, Boston, Denver and Ogden, as well as to numerous prisons all over the country. Everywhere he was welcomed and treated with great kindness. Dr. Kagawa was in America at that time and gave him much help. At Sing-Sing he met Mr. Osborne, spent the day with him, and was given his photograph. One thing that surprised Mr. Muramatsu in America

was to find so much evil along with so much that was good. Another surprise was the utter lack of unity in the entire prison system. He found a warm Christian spirit common wherever he went, and on the whole the prison relief work impressed him as successful; but it was carried on at a heavy expense.

Mr. Muramatsu's home for released prisoners is called the "Ai-rin-kwan," or Friendly Home. It is open to ex-prisoners from anywhere in Japan, but there are three classes that are especially welcomed: First, those recommended by the prison authorities; second, those who come asking help in re-establishing themselves in society; third, those whose friends or relatives ask for such aid. Some of those helped live in the home as members of the family; some live outside and get Mr. Muramatsu's help and oversight; and others get clothing and travelling expenses to their homes in other parts of the country. Those who have come into the home have stayed for periods varying from one week to a year, going out to work every day, and back again at night. Every day is opened with morning prayers at 5 a.m. About a hundred and seventy pass through the home in the course of a year.

Naturally, Mr. Muramatsu does not meet with uniform success in bringing about permanent reform. Some come back into the home again and again after relapses into law-breaking. About one in five makes good in his after life. Some of these have attained positions of honor and usefulness. One incendiary who lived in the home a year and a half is now an official of high position and good reputation in Osaka. Another man who had served eighteen terms in prison was converted in the home. He is now a manufacturer in Kobe employing forty men. He conducts worship in his shop for his men every day, and is a pillar in his church.

To-day Mr. Muramatsu is recognized by the Government as one of the outstanding social workers of the country. On various occasions he has been given an Imperial decoration, two gold cups, a silver cup, a watch and a medal. At the Naval Review held in Kobe, he was one of the select guests at the Imperial banquet. Five years ago he was given a pension of three hundred yen a year, to continue till his death. He has become one of the most highly honored as well as one of the most useful citizens of the Empire.

CHRISTIAN EDUCATION

DAIKICHIRO TAGAWA

(Translation by Sugi Mibae)

The Japanese Federation of Christian Education was founded 22 years ago. This is a speech delivered at its Annual Conference this year in Hirosaki, a small town of northern Japan noted for an old Christian institution, Tōwō Gijuku, and also noted as the birth-place of Methodist Christianity in Japan.

The problem for Japan to-day as a nation and for us as educators, is the prevalence of *Marx's* principles or Russian communistic ideas among the people. The Department of Education is trying hard to discover a suitable solution of this problem. I want to solve the problem by Christian education. I believe there won't be any better way than by Christian education, and I think it is possible to overcome *Marxian* principles by Christian ones.

There are verses in Matt. 19 that seem to show the highest goal of Christian education. A youth came to Christ and asked what to do in order to gain everlasting life. He seems to have been a good, well-trained boy. Christ instructed him to follow the commandments. The youth said he had been following them all his life, and he wanted to know something new and great. Christ told him to go and sell all his property and give to the poor, and then come to follow Him. This latter part of Christ's teaching is being missed in our present education and moral teachings. To respect father and mother has been taught and is being taught, but to sell the property and give to the poor is not told anywhere in our teaching. Christians know that Christ pointed out the importance of this and made it the foundation of education. "*And then come and follow me*" implies the religious side of our education. The young man was disappointed and went away. It may seem nonsense to sell our property and give to the poor, but the Christian religion teaches us to do so. Therefore it is said that Christianity teaches us self-sacrifice; it teaches us to love our neighbours as ourselves.

I think this teaching, this attitude, this realization alone can save Japan from calamity, and therefore the responsibility of Christian educators is great.

In the year 1926 Minister of Education Okada came to the Christian educators' conference for the first time in its history and delivered a speech, in which he regretted the fact that Japan failed to promote the spiritual side of education along with the material progress which she learned from Western countries, and he expected much from Christian educators in this regard. You may be greatly moved at the change of attitude toward Christians when you learn that this Mr. Okada is the one who in 1899 wrote the regulation which forbade religious exercises or worship in secondary schools, regarding education and religion as separate things. Christian schools suffered most from this edict, and now the Minister of Education after about 27 years begged the Christian educators to lend their best efforts in the matter of spiritual education and mental culture. The same kind of speech was made by the following Minister of Education, Mizuno Rentaro, when he invited Christian educators to his place. It is evident that Japan is making efforts to produce the best possible mental culture by the combined forces of religion and education, and it has become very favorable for Christian schools. But are we meeting the expectations of the government; are we producing better men and women in our Christian schools?

An example will make my point clearer. England is noted for capitalism. Russia is regarding England as an enemy from the communistic point of view, and is watching a chance to destroy the system. I believe England is not worried a bit. Japan is likewise capitalistic but Russia is not watching us as closely as she does England. But what is the effect of her little contact on us? She is poking us with her little finger and we are terrified almost hysterically. What are the reasons for the difference in the reactions of the two countries? I can give two reasons: 1. England has Christianity. Japan has not. (Buddhism of Japan has not as great a force as Christianity of England, and it has no prospect for the near future). 2. England has her Parliament. Our Diet in Japan does not always deserve confidence from the nation.

Christianity in England is very old and deep-rooted in the mind

of the nation. In the old days of Cromwell the Bible was the law of the country. More recently Snowden of the Labour Party illustrated I Cor. 12* in his speech to the labour strikers saying that English people are most fortunate who have been taught such beautiful verses and that they ought to remember this teaching in their relations between capitalists and labourers. Both are parts of one body just as hands and feet are parts of the body and one should not regard the other as the enemy. It was a surprise to hear such a speech from the leader of the Labour Party and I was very happy to find the Christian attitude even in politics. Snowden continued, in his speech, that it was a self-evident contradiction to cry for world peace and not to stop fighting within one's own nation. Enmity or fighting between capitalists and labourers is to be stopped before they cry for peace among different nations. He regards war and strikes as the same which bring no benefit but harm to both parties. I think the labourers of England are fortunate to have such a leader who believes in the Bible and leads the people according to its teachings.

One day at the end of the big game in Wembley about 70,000 people started all at once to leave the place. From a corner of that large place some body started to sing a hymn (No. 9). The whole crowd stopped and joined until the song was finished. Snowden says this shows how deeply and widely Christianity prevails among the English nation. With this spirit all the social problems should be solved and can be solved. Not only the social problems but national problems also are handled with the same spirit. This spirit is the foundation of the nation. Therefore Marxism and Lenin's ideas cannot shake the country, I think. I want such a solid foundation at the bottom of our Japanese nation's heart, in every man's heart. What a disturbance, what a confusion since the Russian communistic ideas came into Japan. I believe that Christian ideas and faith can save the situation very well. If Buddhism had the power to prevent this confusion I would not need to call for Christianity, but as I doubt its power, Christianity is needed.

Coming back to the Bible we have a story of a great vineyard owner who paid the same amount of money to all labourers including

* "Diversities of ministrations but the same Lord," etc.

the one who was discovered jobless at about 5 o'clock and invited complaints from some earlier workers who were saying it was not fair to give the same wage to those who came to the vineyard very late and worked only a little while. This story describes our present day troubles very well. The owner's answer to the complainers is interesting to note. He said that he promised to pay "a shilling" to every worker and he did what he promised. We must understand the owner's point of view. He must have thought that the late workers as well as the earlier ones needed money to support families just the same and he did give the necessary means even to the later workers. This interpretation of mine may not be the right one but as far as I can think it seems that this is suggesting to us the right attitude of capitalists and the social and economic system of the future. I think the country ought to act as the vineyard owner did and then all our worries and depressions could be cleared. 1. The vineyard owner had abundant means. The country must become rich and is rich. 2. The vineyard owner extended his enterprise and gave work to everybody. Our country must do the same. 3. The vineyard owner gave extra money to those who really earned little so that they could have enough to supply the needs of family life. The country must supply means to do likewise.

In different words, there are natural resources infinitely in the country and human power is also infinite. There can be accomplished righteousness. Then kind sympathy, intelligent understanding, unity and cooperation, happiness and progress, and peace are assured forever.

We have no such capitalists nor country to-day. Therefore troubles and worries are prevailing. To produce such a country, such capitalists and labourers is the duty of educators, and naturally of Christian educators.

England has a pension system for the aged, according to which every man or woman above 70 years of age is enabled to receive 300 Yen per year. This is the expression of the same idea the vineyard owner had when he gave the day's wage to the one who came to work at 5 o'clock in the evening.

In the recent book, *Human Life and Money* (Jinsei to Kahei) by Odafuro, the author says that a country ought to pay 20% of the living expense to every worker no matter whether he has work

or not. This is the benefit resulting from the work of our ancestors, by the accumulation of which the country has made present wealth. By this method every body might be saved from fear of starvation even at the time of unemployment. It is a different question whether his idea is practicable or not, but it certainly is the ideal written in the Bible, and I think the world will progress toward this goal.

I realize that I illustrated England very favorably. England has also very difficult troubles and worries as well as other countries and is struggling very hard. Many leaders and statesmen of England are trying to solve the troubles and problems by the power of religion. The Department of Education of Japan has started to seek help in religious education, and is making efforts to guide the youths of Japan to a right way. The whole world seems to have exhausted all means but religious and moral trainings, by which the nationwide troubles are to be met. I wonder which country will be successful, by which religion? I believe Christianity is the one which can save the country from danger and destruction. Education with Christian principles alone will save the country and by whether Christianity becomes prosperous or not, the future of Japan is decided.

THE EVOLUTION OF THE "BIBLE WOMAN"

HARRIET J. JOST

In one of the excellent papers presented at the Annual Meeting of the Federation of Christian Missions held in Karuizawa last summer, the use in mission circles of a more modern phraseology was strongly advocated.

"It is high time," said Mrs. Reischauer, "we suited our language to the age," and again, "we might do worse than to discard a number of offensive (though harmless) words such as missionary, helper, Bible women, native church and many more such."

That the term "Bible women" does offend our sensitive, modern ears, there is no gainsaying, though, in thinking it over, I am not at all sure that it should do so, and as to why it does so, I find it difficult to explain. Certainly it is not because we have not known, admired and loved so-called "Bible women."

After thirty years of close contact with them in either a fully developed or embryonic state, I am quite convinced that, taking all things into consideration, it would be hard to find in any part of the world, a group of women workers to surpass them. Figuratively, I have knelt at the feet of some of them many times, and to be associated with them is to recognize more and more their unselfishness and devotion, and is a privilege for which one longs to be more worthy.

However, if "A rose by any other name would smell more sweet," by all means let us give it another, but let us avoid casting reflections on the rose.

I have wondered if for some of us, offense at the term may not have arisen from the rather uncomplimentary impression of Bible women given us in the early days by the sweet-faced little old lady, who sat at the back of some churches, cheerfully buzzed to her neighbours at any time of the service convenient to her, rattled the collection, and because of her "officious position," felt justified in upsetting the morale of the congregation generally. But

her type vanished long ago and "e'en *her* failings leaned to virtue's side."

A few years ago, some mission groups I know agreed to discard the term "Bible women" and use in its place "women evangelists," which, though awkward, has the advantage of being a literal translation of the word used in the Japanese churches,—"*fujinden-doshi*," and is certainly more dignified than "pastors' assistants," suggesting more correctly what we want the women leaders in the church to be. But, to quote again, "What is in a name, anyway?"—let us consider what they were, are, and should be.

As every one knows, the honorable order of Bible women arose from a definite need in the early church, and existed before Bible Training Schools were heard of in Japan. In addition to this need of women workers in the church, there was the need or urge in the hearts of the women themselves to share with other women this new knowledge of God, which meant so much in their own lives. Pastors and missionaries, therefore, appointed certain women of "honest report" to become teachers of women and children.

In an old mission report of about the year 1884, I find the following-interesting paragraph,—"*The Bible women are of various ages, live in their homes and work among the women of their own neighbourhood. They all have more or less Japanese education while some of them have considerable knowledge of Chinese.—The change in their salaries is from two Yen per month to three and any increase is to be made, not yearly, but as circumstances show such increase to be right and necessary.*" Their activities, we judge, were not proportioned to their salaries, for another note, from the same report, tells us "*Much good has been accomplished through their labors. Over eighteen hundred visits have been made and hundreds have heard the Gospel. Forty-five people have requested baptism and there have been several happy deaths.*" No reader will be so unkind as to see any ambiguity in the last words!

We read in the minutes of the conference of another mission, of about the same date, a decision that "A Bible school ought to be opened, the sole design of which will be to give a knowledge of the Bible and methods of work to Japanese women—nothing else except such books as might be aids to the better understanding of the Bible." And from still another report, some years later, "We

abolished all literary training except the very elementary studies which are necessary for such as enter the school with very little or no previous education—we feel that there is no time in the course for anything but the Bible and practical evangelistic work.”

What would the “Commission on Christian Education” in Japan, who recommended such revision of the curricula of present day training schools, as to “reeduc the over-emphasis now placed upon Biblical studies,” have said to these programs! It seems that the students so deprived of “all literary training” were quite modern in their thought, for the paragraph just quoted continues,—“This innovation was not gratefully received by the students—in fact one declined to return to school on account of it.”

But the graduates of this school were in demand. We read again,—“From every quarter come urgent requests for Bible women and to the earnestness and efficiency of their labors abundant testimony is borne.”

It is a temptation to copy largely from these interesting, old reports of several missions, but with one more quotation, which we hope will bring us to the point we wish to make, we will refrain. In 1903 the principal of a Bible training school wrote,—“At the close of our convention, the Bible women united in a petition that the grade of our school might be made much higher, giving as a reason that education being now so general, the Bible Woman must often meet ladies of good education, and if she is inferior to them, she is at a disadvantage. They would like to see the course made longer, noted teachers employed, more theology taught. Perhaps I should have been pleased with this as a sign of the rapid advancement for which Japan is so remarkable, but I confess that it has been a disquieting thought. How far are they right—in other words, what is the ideal Bible school?”

These excerpts from ancient missionary literature teach us a few significant facts I think. First, that women evangelists were needed in the early Christian church and that they filled that need with service both devoted and intelligent. Limitations there were, no doubt, and human nature being what it is, some failures. But speaking of them as a group, theirs was no listless, spasmodic service but an effective one, and certainly they were not giving it

for mercenary reasons, or if any such spirit entered into their service, it must speedily have been extinguished.

Another point to be emphasized is, that in the move for a more satisfactory training and scholarship, the initiative was taken by the women themselves, and in the case of at least three schools, as we have seen, in the face of what I shall call (not wishing to appear critical) some lack of encouragement. We know by this fact that these workers of early days were not static but progressive in thought and had a "holy ambition" to get the best training possible that they might worthily represent their profession and give the best to others.

As it was in the past, so is it now. Dr. Fosdick says of Jesus Christ,—“In his eyes, the only claim on perpetuity for any institution, must rest on usefulness.” Judged by this standard, and if the incessant demand for their services may be considered proof of usefulness, the existence in the church today, of the institution of “fujindendoshi” is justified.

Also they are still progressive, demanding a training not inferior to the best possible. At a recent Tokyo conference of about forty women evangelists, the “round table” hour was spent in a discussion of how they might improve their prestige, broaden the sphere of their influence and usefulness, be more worthy of their calling, and establish their right to a respect and a position in the church not inferior to that accorded to the men evangelists. In this ambition they have, I believe, the full sympathy of the prominent pastors in all the churches. Lately two pastors have said to me in effect,—“In our church we do not want a kozukai, we want a woman who can take her place with dignity as an evangelist.”

After years of close contact with Christian work in Japan, one may perhaps be pardoned for finding the diagnosis of our needs, presented, after a few months observation, by the “commission on Christian Education in Japan,” somewhat inadequate: I would venture to improve on the recommendations of the Commission, by suggesting that not two but three types of religious women workers are needed today to meet the increased opportunities and demands.

What did the Bible woman of early days do? She taught the Bible, she worked in the church and community, and she was,

though she did not know it, "Director of Religious Education." These three branches of her work suggest the three types of training required today for women religious workers. We believe that all three types of this training for women could be provided for more advantageously from the standpoint of both scholarship and preparation for the future work of the student, in the already established Theological seminaries for men. This accords with the recommendation of the Commission under "Training of Women for Religious Work" which reads,—"That the training of women in religious education should be provided for in the theological institutions for men."

We would suggest then, three courses for women students in theological schools,—“A,” designed for women who will engage in general church and community work, “B,” for women who will become teachers of Bible and Ethics in girls’ middle schools, and “C,” for future supervisors of religious education in girls’ schools, social settlement centres or in churches; and that to the first year of these courses, only girls who have graduated from five-year Koto Jo Gakko (or have the equivalent in scholarship) be admitted. Graduates of Christian colleges might be entered, perhaps, later in the course. Although emphasis in the “B” course would be on the Bible and ethics and methods of teaching, and in the “C,” on religious education: in all three courses religious education would be strongly stressed.

Only last week a cultured Christian mother told how gladly she would welcome into her home the “fujindendoshi” who could guide her in the religious education of her children. We know there are many such.

As to the need of teachers with a modern knowledge of the Bible, and so trained to teach it as to bring to girls of high-school grade an appreciation of its value and beauty and power to enrich their lives, we all know how great it is! Every year the voice of lamentation is heard in the land—principals of girls’ schools crying for teachers of Bible and Christian ethics, and every year—so estimates the National Christian Educational Association—fifty Christian schools continue to makeshift in some way. If the Bible is not made interesting to girls what inducement is there to become teachers of it? and if there are not trained teachers of Bible, how

can girls become interested in it? Can not more principals do as some have—select suitable students with teaching ability, and make it worth their while to take a course in Bible study with the thought of returning to their Alma Mater, after graduation, as teachers? Thus would the vicious circle be broken! One young woman, who graduated from a theological school two years ago, has created among her pupils in the school to which she went as Bible teacher such an interest in Bible and Christian work that at the end of the first year three of them entered Theological School, and three more have applied for entrance in 1933. It is the principal of the girls' school, herself, who gives this testimony.

There is needed also in theological schools, we think, a short course for "empties" as someone called workers who have for years been giving and giving themselves in their work until all things, including their own selves, seem jaded and trite. They need new knowledge and new methods of work—new inspiration. "One of the most fatal enemies of effective service is the belated mind"; says some one. So it is also with belated methods of service. A worker content to wallow year after year in her own little puddle of methods and knowledge, is unworthy of her task.

That a class for "empties" meets a need is proven by the fact that within the last few years, about forty of them have returned to one theological school, to be filled up again.

In the theological school I know best, to establish such courses for women as I have suggested above in an adequate way, is the cherished dream of the administration. Year by year the dream comes a little nearer to reality. When it actually "comes true," some of us will be ready to sing our "Nunc Dimittis."

Long life then to the "Bible woman," by whatever name she is called, and in whatever state of development or increased usefulness, she may continue to exist! And all honor to her! Her task will never be an easy one—she will have "Hard work to do and loads to lift"—she will be "knocked about," as Dr. Moffat expresses it—she will always be poor in purse, but she will know the joy of service, than which there is no greater—she will have the "thrilling satisfaction" of helping others.

SOCIALISED CHRISTIAN EDUCATION FOR SOCIALISED CHRISTIAN SERVICE

AIJI TAKEUCHI

Contrary to the popular expectation that the recent Manchurian problem would turn the nation Fascist, and in spite of the great effort on the part of the right-wing parties to materialize this idea the students' communistic movements, at least, were not on the ebb during the last fiscal year (from April, 1931 to March, 1932) according to a report published by the Department of Education. There were, the report says, indeed 867 students arrested and indicted because of their participation, directly or indirectly, in the communistic movements, with 148 institutions represented. The classification follows:

Institutions	Number of Institutions	Number of students arrested and indicted
Universities	41	267
Higher schools... ..	51	410
Colleges	18	51
Professional colleges	22	79
Higher normal schools... ..	5	28
Middle schools... ..	11	32
Total	148	867

Of these, 295 were expelled and 68 indefinitely suspended from school. The national government has been most firmly determined to annihilate the "red" students ever since the so-called Second Communist Party incidents (namely that of March 15, 1928 and that of April 16, 1929) in which 830 were arrested and indicted for participating in the communistic movement, following the first general election under the universal manhood franchise. Nevertheless the number of students arrested for the communistic cause has constantly increased. Those students were never converted to Fascism in spite of the propaganda and instigation by the militarists and the reactionaries. Why this increase inspite of all these circumstances so adverse to the communistic tide?

In the first place, who are "red" students any way? Are they mere sensationalists? Are they only insurgent students? Are they simply incorrigible youths? Are they immoral young men? Are they the morbid? Are they the abnormal or the subnormal? Or are they the coward constantly in fear of "no-job" after their graduation? The writer has no material to answer these questions. But we are not without some material with which we can conjecture to some extent the personal qualities of these so-called "red" students. This material is furnished by a report of the Department of Education, based upon the investigation by the Department of Justice of the students arrested and indicted in connection with the March 15 and April 16 incidents. There were included 232 students (with 16 girl students) representing 41 institutions among the 830 arrested and indicted in these two incidents. Their ages ranged from 17 to 48, the largest number were about 26 years old (in the March 15 incident) and 23 years old (in the April 16 incident). In other words, the largest number of the youths was from 20 to 25 years, mostly students and without dependents.

As to the health condition, we find a very interesting fact. 77 per cent of those indicted in the March 15 incident and 70 per cent in the April 16 incident were in good health, which is entirely contrary to the popular allegation that most of the "thought" offenders are poor in health. The following is the analysis of the 471 as to their health conditions:

Health conditions							Number	Per cent
Good ...	...	...	...	...	...	...	364	77
Poor ...	...	...	...	...	...	...	43	9
Ill ...	...	...	...	...	...	...	64	14
Total ...	...	...	...	...	...	...	471	100

The largest number of those ill had either pulmonary tuberculosis or catarrh but the significant fact is that very few of them were afflicted by any sex disease, inspite of the fact that 70 per cent of these 471 were still unmarried.

Now how about their scholarship? Most of them were very good students. 60 percent of these 471 had been in governmental or public institutions of higher education. And 80 per cent of those with education of or below middle-school grade had very high scholarship, with grades of 70 or higher.

Their family conditions were also very favorable. 218 (or 47 per cent) of the 479 in the March 15 incident had both real parents, 108 had a mother and 69 a father only. Only 57 were without either parent.

Finally as to their financial conditions, the report only conjectures, but according to the report, 341 of the March 15 cases belonged the poor class, 125 to the middle class, and only 5 to the rich class.

Thus, we can conclude that the majority of those indicted in these communistic incidents were favored in every respect except in their material life. They were brought up in good homes, had good health, were clean and moral in their characters, were bright and attained high scholarship in school. They were really the "cream" of the Japanese youths working hard for the bright future ahead of them.

There are of course many different immediate and superficial reasons for their running to the Marxist camps. There are also various approaches through which they had come to Marxism or the communistic movements: either pure theory or philosophy or the actual life experiences and witnessing social evils and inconsistencies, or even combinations of these two aspects. But whatever were the immediate reasons or the approaches, they were all one in their disappointment in the traditional religions and the social reform movements. Marxism was, to many of these students, indeed nothing but their final resort after their disappointment and disillusionment. With their intelligence, they were not unaware of the defects and the flaws of Marxism as economics or as philosophy. But these were not their concern. They just had to grab Marxism, so fascinating to minds wholly desperate in the midst of the catastrophic social conditions of our times. What could we do about it?

Here comes our emotional religion to the rescue; reactionary, otherworldly, posing as the champion of the cause "strictly idealistic" over against the materialistic; bravely facing against Marx, Lenin and others. But do we want our school chapels turned over to "sinners" fanatically in revelry? We may, yes. But where will that lead us? Can that help our modern students?

Marxism claims to be scientific. But when it sticks to the "material" and allows no other elements in our life, it cannot be truly scientific. It is only a dogma, a cult. The other side of the shield is emotional idealism. Between these two sides, there goes the endless fight, useless and futile. What is the way out?

One of the most valuable contributions of Marxism is critical study of society and social problems. We must not, or rather,

cannot go back to the "pre-historic" age of no social criticism. But it is not truly scientific to be entirely economic or materialistic in our interpretation of life or history. It is, at the same time, not truly religious in the strict sense of the term to be merely spiritualistic in our interpretation of life. We must look at our life as a whole—and the whole with various elements in mutual relations. Life is a "gestalten." We do pay due respect to the "material," but the "material" is by no means everything. We pay much respect to the "spiritual," but religion is the attitude of looking at life as a "whole." When we speak of personality from the standpoint of "wholeness," taking up all the possible elements in their various relations, we are approaching life truly sociologically. It is for the first time truly scientific. When we speak of socially-made personality or socially-acquired faith, we are not stressing merely the social (over against the individual) side of man or faith from economic or Marxian standpoint. We are stressing the "wholeness in relations" or comprehensiveness of them. Marxian Social Science is a cult. The truly scientific, and therefore truly religious, attitude toward life must be based only upon the "wholeness-in-relations" principle. New education based on sociological principles is the true socialized *Christian* education.

We must also take the "wholeness-in-relations" attitude in dealing with the relation between theory and practice or faith and deed. Is not theory only an explanation of experiences? The two are not two different things. Can there be any faith without deeds? Education must have both of these whether in the school or outside of it. There are not a few cases of students who become antagonistic to Christianity while in mission schools. Many orphans and juvenile delinquents rebel against religion in social agencies run by "religious people." There are of course many reasons for this. But one reason is that the teachers in some such Christian institutions are not themselves actually leading a Christian life. How can we teach the truth of Christianity except through our daily life? How can we reveal the love of God to any inmate of a social agency if he can not find the love of men in the social workers with whom he comes in daily contact? True religious education is possible only when school-teachers, preachers or social-workers are practicing themselves what they want to teach or reveal.

Schools should have laboratories not only for natural sciences but for social sciences. The laboratories for social sciences are often the actual life at large. New education must be carried on in

actual life as much as possible. But we should always take up the "whole" from different angles and not give way to material or economic aspects. Therefore a liberal, as well as professional education, must include far more of branches of sciences of human relations, such as sociology and social psychology, all with laboratory experiments under the guidance of understanding teachers. It is also for this reason that we demand Christian university settlements or centers.

Students cannot of course take up all the life problems while in school. It is not the mission of schools to do so either. The prime function of school education is to train the students in the art of thinking. Institutions of higher education are not merely for acquirement of information or for accumulation of knowledge. Schools are places in which to attain the art of problem-solving. This can be done only by means of a "give-and-take" type of study. Group discussion method is one thing we need in our new education because this only makes it possible to attack problems as a whole and in various relations.

From the same standpoint, we must change our tactics in the future evangelistic work. As the Appraisal Commission of the Laymen's Foreign Missions Inquiry suggests, we must no longer make appeal for heaven through the fear of hell. We must promote here on earth the Kingdom of Heaven instead of deferring hope beyond the grave. Socialized Christian services are what the sociological principle above discussed suggests for the promotion of the Kingdom of Heaven here on earth in our actual life. True Christian service must save the "whole" personality. Material, psychological as well as social well-being must be taken into consideration to complete the salvation of any human soul. The past evangelistic work has answered only a part of the needs of human souls. Socialized Christian service needs Christian social case workers besides the traditional types of evangelistic workers.

If we could substitute for Marxian Social Science such true religious science, and if we could substitute for communistic movements such truly Christian movements, it might mean indictment of many so-called Christians of to-day. But much sooner would come the Kingdom of Heaven on this very earth, and meantime we might win back many young folk eager for truth and sincerity.

AINU CONCEPTIONS OF ANIMISM

By DR. JOHN BATCHELOR

"The Ainu—a peculiar folk, remnant of which live in Hokkaido, Japan, part of Saghalien and have kinsfolk in the Ryukyu Islands. They are probably the remains of an old Proto-Nordic population once widely spread over Northern Asia."
Encyclopaedia Britannica (latest edition)

I found it to be a firmly fixed belief among the old Ainu that no existing life ever ceases to be. By life they understood living spirit. Life was to them most natural and energetic.

With this people spirit was looked upon as the principle of life behind life—the very indestructible quintessence of being. This life having been once brought into existence always is and ever shall be. It cannot be seen though it may be heard as in thunder and in the rushing of the mighty winds. Its energy indeed may be seen and experienced as in ourselves and other phenomena of nature.

Ainu Expressions for Dying

The modes by which the Ainu express the idea of dying exactly agree with this. Thus, "to pierce the skies;" "to go to the lower regions;" "to make a clearance;" "to have space for thought;" "to go away;" "to leave behind;" "to be wound up with sleep;" "to sleep the other sleep;" "to go to the other world;" "to rest;" "to abdicate one's village;" "to have grown old and gone away."

The Ainu always appear to connect living spirits with some form of matter. Thus we frequently hear of them as existing in trees, animating storms, roaring in the thunder, dwelling in animal forms, going to and resting in the sun. Both gods and devils go to war, ride in chariots in the air and above the clouds, look out of human eyes, speak with human language and fight with swords and spears. Even the Creator Himself is conceived of as possessing a body like that of men. Yet this body, though spoken of as though it were matter which could be mutilated, destroyed and

dissolved, is, on the other hand, also thought to consist of some indestructible substance. And this bodily substance being of such a nature, both gods and demons have the power of now appearing visibly to us and now making themselves invisible at will. Hence, too, when a god is slain in war the form of his living spirit ascends to the skies with a mighty sound.

But here again we should be careful to mark that the Ainu seem to distinguish between the various kinds of matter animated by the deities. Thus a god may appear localized and stationary as in a tree or locomotive, as in the bodily form of a man or even in a man-made steam engine, he may be cut down with a woodman's axe, or go to war and be slain; he may abide in a lake or rush along in a river. The destruction of the body, whatever its form may be, whether it be that of a stone, a tree, a brute beast, or a man, is merely stripping off the outer garment in which it is inclosed for the time being, to discover another beneath it. The spirit still retains its inner form and nature and lives on.

This enshrining of superhuman spirits in some bodily form is only natural to humanity as now constituted. Man's imagination has nothing to work upon in its thought creations but a very limited experience. When the finite mind desires to picture the infinite Being, whom it is surely unreasonable to suppose it can fully comprehend, there is no alternative left but to clothe it with limitations of form; and all form, since it cannot but be extended and so exist in space, must necessarily be limited in degree. The same law which has led the poet and the artist to express and image for us a Satan and an Abdiel, the Imp and the Cherub, has led the Ainu to picture God as a man, and to give claws to the devil. Thus allowances must be made for these Ainu sons of nature.

There can be no doubt, then, that the old Ainu people were animistic in their religious belief in the broadest sense of that term. To get a full definition and description of Animism with its connections with soul-life, organic life and inorganic life, its ancestor worship, its connection with necromancy, totemism and other superstitions, one must study the works of such writers as have endeavoured to give one. As for this article, it deals exclusively with a small part of that cult such as the writer has actually seen and been taught among the Ainu people.

All Things Endowed with Life

When I first went to live among this people I found that in faith and actual daily practice they believed that all things which we call organic and inorganic are endowed with life, reason, intelligence, volition, and power identical to those possessed by man. Indeed, their faith was so broad that it embraced pantheism and pandemonism also. This does not mean to say that they considered any one life or spirit, whether good or evil, to be omnipresent, but that such were ubiquitous. Their ideas reminded me of a seething hive of bees, the bees being many but the hive one. Not only so, but the material out of which the hive was constructed is also a very much alive creature being made up of multitudes of spirits, some good and some evil. Such was their great Pan. I little thought when I first entered an Ainu hut that I was going into the bosom of a living creature. But it was not long before I saw that the people not only regarded their homes as dwelling places of the gods and of their divine ancestors, but that the building itself in every part was actually regarded as a living being!

Account of First House

The following traditional account of how the first house came to be, together with the instruction given as to how new ones should be built, will explain one phase of genuinely ancient Ainu belief respecting this matter. It is a very rugged and short piece of lore but it will be found interesting.

My informant said,—

“When a new house has been set up, the men should with prayer reverently make what are called *chisei sambe*, i.e. “house pulses” and hang them about the inside of the building.” (These “pulses” are curled shavings of willow sticks about six inches long and are hung to the beams and poles and walls and treasures in all parts of the insides of the dwellings.) The willow tree is sacred among the Ainu, hence “The prayer said should be as follows:—”

‘O Lady of the House, O Lady of the room ‘ O Foster Mother, In ancient days Thou didst come down from heaven with the first

house to care for us. The frame of that house was of wood and it was covered with grass. It also had the pulses already arranged in it when it came. (The Foster mother mentioned here is the goddess of fire and Ancestress of the people who has Her dwelling place in the fire upon the hearth).

"Then said the chief among the gods—'As for this house it shall be its duty together with the Fuji Ancestress to take care of the people. When the building becomes old another shall be built by the men in which children shall be born and brought up.' So spake the chief god. As this house has therefore now been set up and the pulses have already been properly arranged and set in order, henceforth shall you O House together with the Fire goddess bestow health on the family and watch over all of them. We have now offered unto ye good fetishes. Accept them and answer our prayers. From now on grant that no members of this household shall become ill or unfortunate. After such a manner shall the men offer up prayer."

Everything Indestructible

Now, the Ainu believe that no life of whatever kind, that no thing, in fact, can ever cease to be. Even by the material itself rotting the spirit never comes to naught. So in olden times the people used to set fire to the family hut when the senior grandfather died in order to send it to the nether world for him to occupy.

Before chief Penri's old mother died the family built a small lodge for her to occupy and when she passed away it was burnt up and in that manner sent after her for future use. I saw the poor little hut and saw the old lady in it and spoke to her. After the chief himself died his house, still having my old nine by six foot room in it, was committed to the flames. So the people still living may imagine the old fellow still in it and myself perhaps sitting on my tub getting what language I might out of him. Truly that poor hut is not my idea of a happy mansion above! I should want at least a back to my sake-tub seat. Truly the Ainu form of downright animism, with all its ramifications and implications is no easy matter to understand.

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THE MATSUYAMA NIGHT SCHOOL

LEEDS GULICK

From the castle that stands on the hill in the middle of the city of Matsuyama, in Shikoku, one may see on the south a long line of stately trees reaching from the hills above the city, five miles to the sea. These trees line the Ishite River, and the part within the city is set aside as Ishite (Rock Hand) Park. Walking along the wide roadway of this park one sees on the one side the wide but placid river and on the other the one-and two-storied dwellings, with an occasional temple or a roadside shrine. Then there appears a beautiful, concrete building with large windows, with a level parapet on top, surrounded by old wood and plaster buildings, two of which have thatched roofs. On the panel of the gate-post is written in large characters, "MATSUYAMA NIGHT SCHOOL."

Following the curved automobile road down through the graceful iron gates and inside the concrete walls of the compound, the visitor will find himself within the school grounds with playing-field and lawn and trees for shade and refreshment, faced by the three-storied Judson Memorial Hall with its cream-colored walls lined with gray stones from near Nikko. This beauty of design and color is but the outward symbol of that beauty of character which has been the inspiration of every effort put forth in the work of the institution for forty-two years.

Even with the government's strenuous efforts to give a common education, there were many in Matsuyama who could either not afford to take the daylight hours away from earning a livelihood, or who could not pass the competitive examinations that would give them a chance to study in the government schools. One way to meet that need was to open a school at night, which Miss Cornelia Judson, of the American Board, did in 1891 in her own little home. The three rooms were crowded with desks, blackboards and whatever could be pressed into service. The teachers were young men

and women who learned English from the missionary and in exchange taught in the school. The home became too small and a larger place was rented nearby.

In 1894 a piece of land was bought and a rectangular, one-story building was erected, and the school was moved to the present site. It became necessary for the students as well as some of the teachers to earn a living. Looms were purchased and all started to earn their living by weaving during the daylight hours and to study at night. The missionary was designated as supervisor and one of the young men became principal, while his young wife became the dormitory matron. This arrangement lasted forty-one years, and proved ideal.

Approaching its twentieth birthday, the Night School had further growing pains. This necessitated the purchase of adjoining land, and the acquisition of an old government-school dormitory and its reconstruction on the new property. This building was two-storied and ninety-six feet in length, or several times the size of the former building. This much needed room was soon put to good use and was found to be none too large in a few years. The teachers continued as faithfully as ever to throw themselves into the work of building up Christian character and encouraging a wider vision of life and service. As the school grew larger the running expenses increased, and the supervisor was hard pressed for operating funds, to say nothing of resources for equipment and development. Without being able to furnish heat in any form in the class-room, except that created by the radiation of the students themselves, the students bravely withstood the temptation to drop out of school or to go to sleep in class, after a hard day of toil in shop and factory and office. Only those with the sternest stuff could go to school at night through winter's cold and summer's heat for four years and graduate from the high-school course. But in spite of this, in forty years' time there have been 557 graduates from all departments, including the preparatory, the sewing and the high-school courses. One thing which is a surprise to all is that here in Japan the unheard of thing of having boys and girls of the 'teen age in classes together is being carried on with no detrimental consequences, but rather a realization among the students of the naturalness of working and studying together on equal terms.

With the increasing hardship for the laboring classes due to the depression, the students began to drop out of the Night School for lack of funds to pay their tuitions. For some it was a matter of no employment whatever. The teacher of mathematics formed a group of about fifteen students, both boys and girls, and gave them employment in making a steamed bread called "manto." Funds were secured to get the equipment, and several of the rooms of the Night School were turned over to the enterprise, with its bakery and dormitory complete. This group lives together as one large family, and is one of the centers of spiritual life in the institution. Each member is given his living, a little each month for spending money and his tuition and books. Later a small farm was bought and general farming is being carried on. More recently a cart was acquired and used to peddle Bibles and hymnals through the city and in the outlying villages. Now the number in the group is over twenty-five.

A glimpse into the lives of a few of the graduates will show how some of them made use of the advantages offered by the Night School to bring about a greater realization of their ambitions. Mr. W. was an errand boy in the Iyo Electric Company when he began his student days in the Night School. He was a fine student and showed unusual vigor and keenness of mind. He became a Christian and a leader in the school. After graduating in the first class, he became an accountant in the company. But even though very busily occupied he gave some hours to teaching mathematics in the school. After having served two years of compulsory military training he was again taken into the employ of the Electric Company, but during his absence the company books had been badly kept and he was given the task of straightening out the difficulty. He discovered irregularities and dishonest leakage and put the company back on a paying basis through correct methods of book-keeping and records. Mr. W. was rewarded by being made the chief accountant, responsible only to the president of the company. For many years he was the superintendent of the Matsuyama Church School, attending the international gathering in Los Angeles in 1923, and as deacon, treasurer or officer, he is one of the pillars of the church. He is now chairman of the Board of

Directors of the Night School, and another member of this Board is the president of the Iyo Electric and Railway Company!

Miss M., when she entered the Night School, was working in a book-store. Her mother having died, she had to take care of her younger brothers and sisters and have charge of the home. In order that she might be a better mother, she took the sewing course of two years, then feeling the need of more education she took the one year preparatory course and went on into the four year high school course. She was one of the brightest students to graduate, all the while having not only earned her own livelihood, but taken care of the younger children and the home. Even before she graduated she was given a position as assistant to the teacher of mathematics in a daytime girls' school. Two years after graduation she successfully took the government's stiff examinations qualifying girls as graduates of five-year higher girls' schools. She then entered a high-grade college in Kyoto, where she supported herself as a maid in a professor's family. Such fine Christian girls as this are always to be found among the Night School students, and their influence upon both the girls and the boys is inestimable.

Another very early graduate seemed so unpromising when he entered school that little attention was paid him. His father was a habitual drunkard and saw no reason for his son to get an education. However, Mr. I. persevered, graduated and went to Doshisha University, where he graduated from the Theological Department. Receiving a scholarship, he studied in Union Theological Seminary of New York and received his M.A. degree. From the time he began his studies till he finished his work at Union Seminary, he supported himself. Now he is a leading pastor and evangelistic speaker in the Japanese Congregational denomination.

Several of our graduates or former students are professors in universities, one is a judge, at present the prosecuting-attorney in Formosa. The executive secretary of the Japan C.E. is a former student, having become a Christian while in the school dormitory. Several are in Christian social service, one having been called by Dr. Toyohiko Kagawa to conduct rural gospel work.

For forty-two years the Night School has been administering to the underprivileged youth not only of the city, but of the country round about, and some have come from other parts of Japan. The

sum total of enrollments during this time amounts to 4,977 boys and 1,522 girls, or 6,499 in all. As an instrument of rural evangelism, located in a Prefectural capital with a population of 75,000, the Matsuyama Night School is a unique institution. According to recent data, 70% of its student body comes from outside the city limits, although many of these work within the city during the day. Over half of the students come each evening from points two to eight miles distant. Of the entire student body, 50% walk to school, 36% come by bicycle and 14% use the electric cars or trains. Therefore, whether the stirring Kingdom of God Movement placed emphasis on rural or urban evangelism, the Night School did its share in putting young men and women from both the city and the country in touch with the evangelistic meetings as well as furnishing many earnest workers in the local campaigns.

Our students are engaged in many occupations. About 30% are office boys, 20% are farm hands, 15% are in industry, and the rest are school teachers, office, bank and store clerks, post-office employees, apprentices, maids, etc. Each one is occupied during the day earning a living while getting an education. These ambitious and energetic young people make worth-while members of our churches; they form the back-bone of the Matsuyama Church. As they grow in Christian character as well as in body, they take more and more of the responsibilities of the church, as well as responsibilities in the business world. As far as we have accurate data, our records show that of the graduates 8% are government officers, 4% are pastors, $9\frac{1}{2}\%$ are teachers, 5% are police officers, 28% are in banking or business as officers, 12% are farmers, 16% are employees in business, $9\frac{1}{2}\%$ are continuing their studies in higher schools, and 8% are in other occupations.

Something in regard to the actual working of the Night School may be of interest. The number of students for whom such an institution is carried on is necessarily limited. In any given population there must be only a certain proportion of young men and women who work during the day and who have the ambition and strength to study at night in a secondary school. This number also varies somewhat according to the condition of the business world. The Matsuyama Night School has had as many as 350

enrolled during a year, but the average is about 250 to 300. For the full high school or the commercial school course, beginning from five in the afternoon and going until half past nine, the tuition charge is three yen a month. For the shorter course in these subjects, beginning at seven in the evening and having but three periods, the charge is one yen seventy sen per month. For the preparatory course the charge is seventy sen a month. The sewing course was dropped two years ago, since there was little demand for it. The same courses and the same text-books are used for each grade as in the government schools, and the students have sometimes taken examinations and entered day schools without losing a year by the transfer. Even during the worst of the depression, when other schools were reporting heavy losses through the failure of students to pay their tuitions, the Night School received its payments as regularly as ever, which speaks well for working youth and especially for those who have grasped the cooperative spirit of this school.

Experiment has proved that full-time teachers must make up a large proportion of the faculty, because the night teaching is so difficult for both body and nervous system, that responsibilities both day and night radically decrease the efficiency of work in the evening, and teachers in other schools cannot be expected, except in rare instances, to feel full responsibility at night. Teachers carrying a few hours in science or other specialized subjects can be borrowed from daytime schools for a small salary, but for their few hours they are as expensive as full-time teachers who also regularly carry other school responsibilities. At one time the Night School had a regular day school, besides the evening school, using the same teachers and office staff, but this proved to be too much of a strain and had to be given up after two years.

The matter of mixing the sexes in class-work has not been a problem (except in one case) in forty years, and the advantages of continuing the normal relationship that exists for most of the students in their daily occupations is felt to more than offset any disadvantages. However, when there was a proposal that the Night School, for the sake of economy, should sell its property and use a neighboring Mission girls' school, since their class periods do not conflict, the result of extensive study convinced the committee that

this would be unwise; not entirely because of the difference in sexes between the students of the two schools, but primarily because of the mixing of the classes of homes from which the students come. This would probably cause a decrease in the enrollment of girls from the better homes with no compensating increase in the enrollment of the Night School.

Seeing the need and meeting the challenge unflinchingly and with enthusiasm has been the characteristic attitude of the Night School and its staff of workers. No problem was too great and no disappointment could leave a bitter taste, as difficulties were met and overcome. When government schools failed to provide education above the lower primary years, the Night School gave the higher primary school work. When all could take advantage of this in the day schools but could not get secondary education, the Night School gave this. Now the trend is for commercial education, and the Night School has turned to that. Needless to say, the government appreciates these efforts and for a number of years the Department of the Imperial Household, the Department of the Interior, and the Prefectural Government have made regular appropriations to the running expenses, in addition to which the Charity Fund of the Imperial Household has given two grants, at intervals, of ¥1,000 and ¥2,000 to special needs of the school. Had our Christian forces only day schools, the stalwart working youth of this land would be little touched. As such large numbers of the young men and women of Japan must earn their own livelihood from their youth up, it is a loss to the Christian cause not to provide more schools at night for those under-privileged youth who must work during the day and have no other opportunity to get an education and so to rise to situations that make life more valuable to the world.

Having this in mind, the donors and the designers of the Judson Memorial Hall sought not only to provide a building that was beautiful, airy and physically comfortable, but hoped to open gates to noble thoughts, wide visions of life and world service. Through beauty of design and color, through freedom of thought and action, the Matsuyama Night School shows its inward beauty and appreciation of those spiritual values which can be achieved only by working through the Christ on toward a vision of God.

THE FIRST LAYMEN'S EVANGELICAL TRAINING SCHOOL—AN EXPERIMENTAL NIGHT-SCHOOL OF OSAKA

M. IWAMA

From April to June of this past year, under the Auspices of the Mission to Labourers of the Osaka Congregational Body, an interesting new type of Night-School was tried. The purpose of the school was the educating and training of ordinary lay-Christians who are interested to better serve their fellow citizens or to do some definite work for labourers—but also interest and enthusiasm was aroused for the work of the Labourer's Mission of the Kumiai (Congregational) Church in this district.

The Meetings were held in the Sunday-school rooms of the Osaka Kumiai Church on each Tuesday and Thursday evening of the week, beginning at 6:45 and closing at 9:10 p.m. The Principal was Rev. M. Iwama (Chairman of the Labourer's Mission), and the Manager (or Superintendent) was Rev. Y. Shigeru, pastor of the Umeda Church. Advisers were Messrs Nishio, Yamamoto, Serino and Nishigori.

Each evening Divine worship was held first, for fifteen minutes, under the leadership of Principal or Supt.; later there were three periods of teaching for forty minutes each. The lectures given were as follows—A Life of Christ (Six Lectures) by Rev. Shigeru of the Umeda Church; A Study of the Old Testament (Six Lectures) by Rev. Serino, pastor of the Naniwa Church; A Study of Peter (Six Lectures) by C. Yamamoto of the Minami Osaka Church; A Study of John (Five Lectures) by H. Hatanaka, of the Osaka Kumiai Church; A Short History of Christianity (Five Lectures) by K. Suzuki, of the Kobe Kumiai Church; Introduction to Systematic Theology (Five lectures) by S. Otsuka, Prof. of Doshisha University; Sunday - School Management (Five Lectures) by S. Nishigori, Manager of the Dept. of Education for the Congregational Churches; The History of Social Ideas in Christianity, (Five Lectures) by M.

Iwama, Kumiai Church at Kumochi, Kobe; An Introduction to Christian Social Work (Four Lectures) by Prof. K. Takenaka of Doshisha University; Introduction to Modern Social Thought (Five Lectures) by Aiji Takeuchi, Prof. of The Women's Theological Seminary at Nishinomiya; The Existing State of the Social Movement in Japan (Two lectures) by K. Yonekubo, Chief of the Dept. of Education of the Japanese Seamen's Union; The Religious Criticism of Marxism (One Lecture) by T. Sato, Asst. Pastor of the Kobe Congregational Church; An Introduction to Sociology (Five Lectures) by S. Nakajima, Prof. of Kwansei Gakuin; The Existing State of the Japanese Congregational Church, by K. Nishio—the Chief Pastor of the Dept. of Missions in the Kumiai Church; Methods for Laymen's Evangelical Work, by H. Ninomiya, of the Kujo Church; The Practical Question of a Labourer's Mission, by G. Yoshida, Director of the Shinkanjima Settlement, Osaka,—and by Mrs. Fukunaga, of the Yodogawa Zenrinkwan, and by H. Nakamura, manager of Osaka Mission to Sailors and Boat-men; Methods of Coaching Dramatics by T. Yano, Recreational Director of Yodogawa Zenrinkwan (Three Lectures).

Besides these, Round-table Conferences were held, and meetings for reporting on observations concerning various types of Social Work. These meetings took the form of Forum discussions and were very helpful.

The total number of students who enrolled in this school (coming from twelve Congregational Churches of this district) was 74, and among them fourteen were women. Sixty-three were regular students and 11 asked to come in only as Auditors. The majority were young people from twenty to thirty-five years of age, but a few older ones came. About one-third of them had had only primary school education, one-third secondary, and one-third came from College or University Alumni.

Since the closing of this course thirty-eight of these interested young people who completed their required work have formed a society for further research along these lines, and they are now working in several different churches, assisting in the Sunday-schools, social work and serving the laborers in certain districts.

THE CHRISTIAN MISSION IN THE WORLD CRISIS

By WILLIAM AXLING

Many of the mightiest men and the most creative movements in Christian history had their origins in tiny towns unknown and unheralded but which loom large in God's geography. Bethlehem, Tarsus, Assisi, Wittenberg, Williamstown—from such as these have sprung men and movements which changed the whole course of Christian history.

To this list must be added Herrnhut in southern Germany, a little town of only 1,600 people, hidden among the hills, close to the Czecho-Slovakia border. Here two hundred years ago under the leadership of Count Zinzendorf was launched the Moravian Brotherhood, an organization which has written the most marvelous missionary story of all ages.

Notwithstanding that it always has been numerically small, throughout Europe and America it numbers barely 50,000 members—this fellowship has during the past 200 years sent out in unbroken succession more than 3,000 missionaries to all parts of the world. While other Protestant Communions have on the average sent to the foreign field only one missionary in 5,000 of their membership, the Moravian Church, ever poor in the things of this world, has averaged one in sixty. Even now there is scarcely a family in Herrnhut which is not represented on the mission field by at least one of its members and in many cases two or three or even four members are out toiling in some far distant part of the earth.

To-day in the face of terrific financial stress this Brotherhood has 260 missionaries at work in thirteen mission fields. It is the only church in Christendom that boasts a larger membership on its mission fields than it has in the homelands, 50,000 in Europe and America and 200,000 on its thirteen fields across the world's seas.

A SIGNIFICANT GATHERING.

In this town of historic memories and unparalleled missionary achievement the International Missionary Council held its triennial Meeting from June 23rd to July 4th. This was not a large meeting, distances and expense made that impossible. Some sixty men and women, delegates of the more than thirty National Christian Councils which now unite the Protestant Christians across the world and representing every race and most of the nations came across oceans and continents to face together the world situation and do group-praying and group-thinking in an effort to find God's way out for world missions in this hour of world crisis.

These delegates met in the old church where two hundred years ago Count Zinzendorf, whose watch-word was "I have but one passion, it is He, it is He," laid his hands in ordination on the first Moravian missionaries and sent them forth as the forerunners of the thousands that should follow. It was here also that John Wesley came in 1738 soon after his conversion in a Moravian chapel in London and while he prayed and pondered came under the conviction that "the world is my parish."

Inspired by the memories and associations which cluster around this historic place and by the achievements of this Moravian movement which for two centuries has been an unbroken succession of the miraculous, the delegates faced the stupendous problems of an agonizing world. Their Chairman was Dr. John R. Mott, the peerless leader of modern missions, in their world-wide aspect.

THE WORLD SITUATION.

First of all the delegates reviewed without evasion the titanic issues which the Christian movement is facing throughout the world to-day. As leaders from many lands laid bare their burdens and major concerns, window after window was opened into the tangled times in which we live and the alarmingly critical situation which confronts the Christian church in every land.

A growing racial consciousness often taking the form of bitter antipathies, a deepening national sense often flowering into unreasoned fanaticism, a ruthless economic and industrial development that marches rough-shod and with death-dealing results across the life of

whole tribes and classes, the secularized, materialized and mechanized attitude toward life which corrodes and destroys its higher and finer values, a militant crusading Communism which seeks to sweep Christianity off the world's map—these were some of the issues the delegates were early forced to face.

They listened to recitals of alarming restrictions of freedom of religious belief and missionary activity being imposed by the governments of Turkey, Persia, Eritrea, the Congo, China and Russia, all indicating that the long-fought battle for religious liberty has not yet been won.

More tragic still in the face of these tremendous challenges and issues, the world depression is slashing the incomes of mission Boards, compelling retrenchment in work all along the far-flung mission battle front and a wholesale reduction of the missionary force.

A BRIGHTER SIDE.

There was, however, a brighter side to the picture. God has not abdicated. He is still on the throne. From every field came thrilling testimony of the fact that He is still on the march. Amid conditions of chaos and national crisis, the Chinese Christians are heroically carrying forward a special Five-Year Movement under the prayer-motto "Oh, Lord, revive thy church, beginning with me."

In Japan, in spite of terrific economic stress and conditions of confusion and turmoil, the Christian forces are pushing forward the Kingdom of God Movement, an all Christians Crusade, indigenous in character, nation-wide in its scope and with a full-orbed program of both proclaiming the Gospel and creating a new social order.

From India came the news that by the miracle of transformation wrought by the Gospel in the lives of the outcaste peoples, there is a movement of the long immovable high caste Hindus Christward and into the Christian church. Korean Christians amidst much hardship and sacrifice are carrying the torch into Manchuria and Mongolia, giving the Gospel to the millions of their nationals pioneering in this area. In the Philippine Islands there is within the Christian church a Youth Movement aiming at reaching the youth of these islands for Christ through the youth. In Africa and Siam and Latin-America there are significant Christian movements

which indicate that regardless of difficulties and economic stress the Christian forces are not beating a retreat.

The emphasis at the Jerusalem Conference on the need of evangelizing the long-neglected rural areas of the world and the splendid work done by the International Missionary Council in sending Dr. K. L. Butterfield to Africa, India, China, Korea and Japan to survey the rural situation in these lands and help the Christian forces there to push out the Christian occupation into this area has inaugurated a new era for rural evangelism the whole world around. In India, China, Japan, Africa, Korea and the Philippine Islands the indigenous Christian church is giving itself anew to the task of giving the rural peoples the Gospel through a program that includes their whole life, mental, physical, economic and spiritual.

This new drive into the rural fields of Asia means a renewal of the life of the Christian church in these lands because in India the great bulk of the Christians live in the rural villages, in China two-thirds of the Christians are farmers and in Korea 80 per cent of the churches are rural. More than that it means a new day for the world because an overwhelming preponderance of the human race is rural and as goes the world's rural life and civilization so goes the world. The cities have always recruited their men and women of brain and brawn and moral stamina from the farms.

THE WAY OUT.

In discussions participated in by sixty delegates from different races and nations, with different cultures and backgrounds, there were naturally differences of opinion on some matters. But there was absolute frankness of expression and a fine spirit of tolerance throughout the sessions. On the following matters, however, the mind of the conference was one:

1. There was unanimity in the conviction that in the past Christian leaders have been too much concerned with great plans and policies and that our major concern in this hour of crisis must be how to know the will of God, how to discover the divine resources and how to release divine forces.

- (2) God has so richly prospered the work on the world fields that there is an ever growing gap between our resources and our

opportunities. This seems to mean that one chapter of missionary history has come to a close and that we are standing on the threshold of a new era in which God is summoning us to new ways of working.

In India, China, Japan and other so-called mission lands a witnessing indigenous Christian church is fast coming to a consciousness of its place and power. To it should be committed the work of organization and direction while the older church of the West should give itself to the more important task of sharing its resources, its experiences and its inner life with this growing younger church.

(3) The world mission of Christianity must have a full-orbed program that takes in the whole of life for every man. Communism is everywhere offering a new way of life and relief for the masses from intolerable conditions. Christianity must do no less. Indeed it must do more. It can, however, only realize its goal by making the proclamation of the Gospel central in its work and in so presenting Christ to men as to compel them to face the challenge of a full surrender to him and his way of life. Man's powers have miserably failed. In absolute obedience to Christ and his way alone can be found the solution for such major problems as social wrongs, economic injustices, racial hatred, class strife and war.

(4) There will be no return to normalcy or what some people fondly call "the good old times." God is giving us a fresh chance, a chance to start *de novo*. He is challenging us to take Jesus seriously and actually put his teachings to the test in our individual lives, in social and industrial relations and in the solution of national and international problems.

(5) A divided Christendom can never win out in the face of the present economic stringency and against the colossal forces which are arrayed against it. The delegates summoned missionary organizations and mission workers throughout the world to enter boldly into a new era of co-operation and to gladly pay the price which such co-operation will cost.

Overlapping, competition, and self-centered denominational expansion must give way to a serious and sacrificial merging of undermanned and under-equipped institutions, inadequate plans, limited resources and insufficient goals if the Christian church is to hold her own and prevent the initiative in moulding the world's life

from passing into the hands of the terrific divisive and damning forces which to-day set man against man, class against class, nation against nation, race against race and prevent the Kingdom's coming. God cannot break out in power in the midst of divisions. A divided Christendom can never win the world for Christ.

(6) The International Missionary Council, under God, has been raised up for such an hour as this. It is the only organization Protestant Christendom has that surveys the world-field as a whole, plans for the work as a whole, and furnishes the Protestant churches the necessary machinery for co-operation and unity on a world-wide scale.

Heading up, as it does, the thirty National Christian Councils which represent the Protestant Christian forces of a far larger number of nations, it can and does, through its various bureaus and commissions, help the church to unite its forces and move forward with an unbroken front toward the accomplishment of its great world task.

(7) The present world-crisis challenges Christendom everywhere to rediscover and recapture the sacrificial, crusading Christ and the cross; to make Francis Loyola's prayer and practice our own:

"Teach us, good Lord, to serve as Thou deservest, to give and not count the cost, to fight and not to heed the wounds, to toil and not seek for rest, to labour and not to ask for any reward save that of knowing that we do Thy will, through the same Jesus Christ."

SOME IMPRESSIONS OF THE HERRNHUT CONFERENCE OF THE INTERNATIONAL MISSIONARY COUNCIL

AKIRA EBISAWA

The Executive meeting of the International Missionary Council was held at Herrnhut, Germany, on June 23—July 3, 1932. I had the privilege to attend that Conference together with Dr. Axling representing our Japan National Council.

I. ON THE WAY TO HERRNHUT.

On arrival at Berlin, I learned through Dr. Richter that the English delegates were to meet at Dresden on the first day, to take a bus there planning to reach Herrnhut that afternoon.

I joined the party and there found several friends, new and old. I had the great joy of reunion with Dr. and Mrs. Axling there that morning.

After a drive for seventy miles through the country roads in South Eastern Germany, we found ourselves at the *Gasthof* of Herrnhut where the citizens and the staff of the I.M.C. greeted us with hearty welcome. The boys of the church school carried our baggage with a cart, and took us to our lodging where we found our hosts waiting for our arrival to entertain us for the coming ten days. We were all deeply impressed by their whole hearted warm welcome. While coming in contact with the people of Herrnhut, we naturally have come to realize the unique religious life of the Moravian people about whose lives we had not hitherto paid much attention in this country. I, for myself, shall be grateful all my life, that I could see the living witness of their religious life, while staying there among the Moravian people.

II. RELIGIOUS ATMOSPHERE OF HERRNHUT.

That little country town of Herrnhut with its population of 1,600 is not well known even among the ordinary German people. It has a religious background which makes it widely known among those



The Herrnhut Conference

who are much concerned with the world missionary enterprise. It is for this reason that the International Council was convened there at this time.

This town is remarkable for its religious influence as the people are living there with one community church as center, with the sole intent to render service for foreign missions.

We visited that town just at its two hundredth anniversary, since the first missionary was sent out from the town on August 18th, 1732. During the past two hundred years, it is reported that the Moravian Church has sent out about 3,000 Christian workers all over the world, and they are supporting 260 missionaries at the present time. So that almost every family in the town has some connection with the missionaries and they are conducting their business almost all as related to the missions. It is really wonderful to know that about twenty different languages can be spoken in this country town.

III. HISTORICAL BACKGROUND AND NOBLE HERITAGE.

History tells us that this is the center and origin of the Moravian Mission.

It is a well known fact that John Huss suffered martyrdom at the time of persecution in Bohemia and Moravia, and later the suffering Christians sought their refuge in the neighboring country.

There was a little group headed by Christian David who happened to find their way to this Herrnhut through the woods in 1722. They were warmly received by Count Zinzendorf and under his patronage they found their safe refuge, settling down and colonizing in this little place. That little group of devout faith inspired by the Holy Spirit in the summer of 1727, under the leadership of Count Zinzendorf, formed themselves into a special church as the Moravian Brotherhood.

Their church life has been peculiar and their customs and traditions are very interesting. Simplicity and pious attitude are their virtues. The women all wear white lace caps when attending the service and they sit in the church, men one on side and women on the other. That custom is carried even to the grave and the tombs of those who were translated from their group are found

on the slope of Hutberg, men on the one side and women on the other, those of the Zinzendorf family at the center.

Their evangelistic zeal is also peculiar to them, and their missionaries used to go out to the most remote difficult fields in the world where no other missions could enter in, such as among the Bushmen of Australia, American Indian, Hottentots in South Africa, etc. It is noteworthy in passing that this little group played a great part in the origin and growth of that great denomination of the Methodist Church through its founder John Wesley. He was converted on May 24th, 1738, at the Moravian meeting in London and he travelled down the Rhine to visit Count Zinzendorf here in Herrnhut. While staying here for several weeks among the Moravian Brethren, he was greatly impressed by the devout religious life of the people, and getting back to London in August he began his drive for the great movement.

It goes without saying that such a religious atmosphere and the historical background furnished the most ideal conditions for the success of our International gathering.

IV. THE DIRECT OUTCOME OF THE INTERNATIONAL CONFERENCE.

The Herrnhut Conference marks another milestone in the World Mission of Christianity. It was held at a time of world crisis, when every country throughout the world is severely suffering from the economic panic, and when the Western Churches are necessarily considering the change of evangelistic methods and policy. The conference also marks a new start for the indigenous churches to find how they can stand on their own feet amid the great economic difficulties in the field.

It also served as an opportunity for the sending churches to re-examine their conviction in the message and re-establish new relations in real co-operation with the younger churches. The Christian message released by the Chairman is the full expression of the spirit and the value of that conference to which no one will need to add. I came to realize anew for myself the actual value and influence of such a conference as compared to the superficial observation of a tourist commission; as the members were all leaders of the front line actually confronting and dealing with the life problems of the Cause.

THE ELEVENTH WORLD SUNDAY-SCHOOL CONVENTION

S. YASUMURA

THROUGH A WORLD OF STRIFE.

Ding! Ding! Ding! The bells of the newsboys were heard through the dusk of the evening, along the city streets of Tokyo. But there was no loud calling of "Extra" to be heard. The dark shadow of fear and uneasiness had settled over the city, for the Premier, Inukai, had been killed!

I left Tokyo next morning by train, to embark from Kobe (on May 17th) with nine hundred emigrants bound for Brazil. Many children of the Kobe public schools saw us off, sent to encourage the emigrants. On the following Sunday morning we arrived at Hongkong, and here again I found a condition of strife. The bitter feeling between the two peoples of the Orient had found its way even into the Sunday-school group there, so that Mr. Hiraoka had to go around with his own car to gather up enough children to hold his usual Sunday-school classes. Arriving in Colombo I saw nothing of strife, it is true, but the radio news was full of the Gandhi movement and unrest was in the air. When we came to South Africa my heart was darkened by the bold signs at many public places, signs which read "For Whites Only." These were written in both African and English. There were many Dutch everywhere, but on the streets one hears English spoken well.

I arrived at Santos, Brazil, after forty-five days voyage, on July 3rd, and lo! on the following Saturday night, when we were holding an evangelistic meeting for the Japanese in the city of San Paulo there arose another revolution! (There were over 150 Japanese in each of two meetings in that city, and later, at a meeting for women only, the wife of the Consul General with some of her friends came to the Church). There were to have been about seven or eight of these Christians going, as a delegation, to the World Convention, but, due to this Revolution, they (and with them the 2,000 Convention

Hymnals, specially prepared for the Convention) had to remain in this State, and it took me full four days by train and automobile, at a cost of 1,500 milreis, for a trip which ordinarily can be made in only twelve hours, to reach Rio de Janeiro.

CONVENTION IN THE MIDST OF REVOLUTION.

But when I did reach that beautiful city (under the kind guidance of Mr. Kobayashi who had undertaken to see me safely thru a country torn by strife) we found no signs of the Revolution except in political circles; and the Convention was held as had been planned (minus the new Hymnals!) At the opening session the Minister of the Navy came as a special messenger of the President of the Brazilian Government and read us the message from the Presidential seat in the Municipal Theater. During the sessions we heard messages from all over the world, not only from Sunday schools and other Christian bodies, but also from those who represented authority in many different governments—from President Hoover of the U.S.A. from Mr. MacDonald, the Prime Minister of the British Empire, and from Japan the message from Premier Saito was delivered to our Convention Chairman by the Japanese Ambassador to Brazil.

On the evening of the first day there was a rally of banners. And these banners, here assembled, were not such as to give proud boasts to national pride, but they were symbols of God's wonderful grace among the children of God scattered throughout the world. These were very interesting banners, symbolized in different manners as conceived by the delegation units of thirty-three nationalities, represented by over sixteen hundred delegates. And when we sang our Convention Hymn "All hail the power of Jesus' Name" in three different languages, and said our Lord's Prayer, all together, but each in his own tongue, there came a new thrill and conviction out of this wonderful experience that in Jesus and through those who labor for Him the vision of world peace is our faith and that faith will come true, for the salvation of all humanity must become reality. There kindled in me a fire of new zeal for Christian Unity thru practical co-operation, especially when I returned to Japan thru the United States where churches are torn by arguments over doctrinal matters.

"O CHRISTO VIVO."

Catholic South America is a land of Cathedrals and sacred images. At the height of 2,000 feet behind the city of Rio de Janeiro there stands a concrete statue of Christ which is 125 feet high, and illuminated by electricity at night. But the moral life of that country seems full of social evils and corruption. Their religion is only a form of organization and even yet of rank superstitions adopted from the early Indian's animism. This is why the Protestant Christians of that country decided to adopt for the Convention motto—"O Christo Vivo." It is the living Christ and His living power to which we would testify as over against the religion of rituals and ancient custom. Thus, naturally, the Program was so arranged that we might listen to the life experiences of different peoples. This was deemed much more important than that we should be reporting results of scientific research or statistical compilations—clever new devices or mere display of new methods of teaching in the Sunday-schools. So it was, in Seminars and conferences, in speeches by different leaders—all were planned to testify that in all races and social situations Christ is the living power to save and raise humanity. And especially since, with the recent growth of materialism, the world has become spiritually impoverished, we must emphasize that Christianity is the only way of salvation for this much-threatened humanity. At the out-door meeting on the closing day in the Park every one of the thirty-three nationalities present spoke one sentence testimonies to the power of the Living Christ to the thousands of people who had assembled there.

OUT-LOOKS OF THE CONVENTION.

For the task of religious education is no more that of mere methods, sets of systems or organization set to a certain type-pattern. It has outgrown that phase and has come to realize that our present duty has become to realize original confession, which is the message of all truly Christian endeavor and enterprises. "To whom shall we go." Thou hast the Living word of God, and we believe and know that Thou art the Holy One—God." This live experience, this witness, arises to challenge the world, mastering all the new discoveries which the modern analytical method has brought about,

as the means and material through which we can come to realize the task.

This calls for a fresh study of all past experience and especially of racial experiences, under the Gospel Light, and it calls for a firm grasp of the Gospel of old in the present world situation, internationally and individually. And it calls for a new sense of social solidarity. (The individual element in even our religion has been in recent years so overinfluenced by materialism that it has become an instrument of indulgence in material lusts and greed.) The world is torn into classes and strife eager to satisfy greed—but out of all these strifes and tumult we heard at this World's Convention, Jesus' last prayer "That they may be one in Thee" and "Love one another that the world may know that ye are my disciples." The Master was calling Peter, James and John to love each other, to wash each other's feet, to work together for the Kingdom—to go out into the world to teach and make disciples and to baptize in only One name. Yes, the time was ripe, I thought, for our Kingdom of God Movement, and God has called us forth to this work in co-operation. A new sense of social solidarity among awakened individuals in Father God thru Jesus Christ is now in order.

Study the trend of Christian enterprises and organizations—Do we not see the helping hand of God in the history of modern development of these? Let us then, realizing the most amazing grace of God, even in the midst of our errors, set aside the narrow sectarian interests and arise to unite our hands for the single mission and purpose—the redemption of all humanity. Men may fight and nations may quarrel but the children of God who are called to live and work in the faith that in Christ God has established redemption for all mankind, cannot but unite for the perfection of His aim.

And so it became an expressed opinion of the National Sunday-school Association of Japan that this organization should serve for the bringing together of all the Christian enterprises which should be, by the nature of the work, under one single institution—the Church—that she may have a more unified program for her great enterprise. And we should co-operate together with all the organizations already in existence that the Church of our Living Christ may be able to summon more vitality to the service of His Kingdom.

DR. KAGAWA AND COMMISSIONER YAMAMURO AT KWANSEI GAKUIN

C. J. L. BATES

We have just finished three very wonderful days with Dr. Kagawa. He came to us on the 17th and has just left after three very full days. Let me give you his programme.

Thursday, the 17th.

- 10 a.m. Address to College Teachers and Students on "Natural Science and Religion."
- 3.15 p.m. Address to Christian Teachers and Students on "The Life of Jesus."
- 7.30 p.m. Address in English to Missionaries in our home on "What the missionaries can do to forward the Kingdom of God Movement."

Friday, the 18th.

- 8.20 a.m. Address to Middle School Teachers and Students.
- 10 a.m. Address to College Teachers and Students on "Social Science and Religion."
- 3.15 p.m. Address to Christians on "Meditations about God."
- 7.30 p.m. Meeting with Students in Residence. Address on "The Spiritual Life."

Saturday, the 19th.

- 8.20 a.m. To Middle School Teachers and Students on "Church History" centering in the great figures in the history of Christianity."
- 10 a.m. Third Address to College Teachers and Students on "Mental Science and Religion."
- 12.30 noon. Lunch with 104 teachers and office workers with an Address on "The Religious Geography of Japan" in which Dr. Kagawa took us from Saghalien to Loo Choo showing the religious conditions and more particularly the response to the Christian message in the different parts of the country.

It is impossible to exaggerate the strength of the impression made by Dr. Kagawa in these meetings, in particular upon the teachers. His addresses have been a challenge to the keenest thinking and an appeal to the highest living.

His three College addresses were masterly demonstrations of the rarest intellectual power. His underlying purpose running through these studies in the relation of science and religion was to show the inadequacy of the materialistic view of life. In the first address he traced the modern scientific ideas beginning with the work of Einstein and expressed in the writings of Jeans, Eddington, Millikan and Whitehead, and showed the trend of thought away from the materialistic towards a more spiritual interpretation of reality. He outlined the development of the theory of evolution through the teachings of Lamarck, Darwin and Mendel to the genetic and creative evolutionary theories of the present, representing and demonstrating the inadequacy of the materialistic view.

His second address discussed the fundamental principles of Marxian economics and challenging its claims to explain the whole of human interest and activity, and affirmed the conviction that it is only in the application of Christian love to the solution of social problems that these pressing problems can be solved.

The third address examined the mechanistic view of life and in particular Watson's "Behaviorism" in a thorough and convincing analysis and made clear the impossibility of providing for choice and moral distinction on the basis of such hypothesis.

Dr. Kagawa's method is to write and draw on large sheets of paper while he is talking. He used a Japanese writing brush and India ink. His artistic touch and his facility in drawing graphs and diagrams give vividness and attractiveness to his addresses. Each of these three addresses was almost two hours in length and he held his audiences throughout to the end.

His addresses to Christians revealed a depth and reality of Christian experience that were at once humbling and stimulating to his hearers.

While here Dr. Kagawa has lived with some twenty Christian students who asked him to do so, in intimate personal fellowship.

At the door of the auditorium nine of his books were offered for sale, most of them in the ten sen edition that has been published for use in the Kingdom of God Movement.

Dr. Kagawa told us that a few days ago it was decided at a meeting of representatives of ninety-three local committees of the Kingdom of God Movement to continue the movement for two

years more carrying the work into the small towns and villages, and that he had agreed to give one-half of his time to the Movement. More than this he is unable to do as the failure of funds from abroad makes it necessary for him to again devote some time to writing for popular consumption in order to make money to carry on his work.

What a pity it is that this money cannot be secured in such a way as to set him entirely free from the necessity of writing for money, so that his strength may be conserved and his time made available for the work of the Kingdom, for surely he is one of God's prophets to this stricken and bewildered age.

The question how to follow up these challenging addresses of Dr. Kagawa and to make them more effective in the lives of our teachers and students was wonderfully answered by the soul stirring appeal of Commissioner Yamamuro of the Salvation Army in his address to our students at the union chapel on Tuesday, the 22nd.

The Commissioner is well known as one of the most eloquent and effective public speakers in Christian circles in Japan. For thirty-seven years he has been a soldier and officer in the Salvation Army. He has given his entire adult life to the service of the Captain of his salvation.

His address this morning was on "The Heavenly Father." Starting with the idea of filial piety which has from remote times been one of the fundamental ideas of Japanese as of Chinese ethical teaching, he appealed to the hearts of his hearers with deep emotion. The love of God and our gratitude to the Heavenly Father were the themes of his moving appeal. Following upon the strong intellectual presentation made by Dr. Kagawa the deeply emotional appeal of this morning's address brought this series of meetings to a fitting climax.

This has been the most effective series of special religious meetings that we have had for years, and will do much to strengthen the courage and conviction of our Christian teachers and students. One hundred and forty students have signed decisions cards and many more have had new interest in the things of the spirit awakened in their hearts.

JAPAN CHRISTIAN NEWS AGENCY

JOHN C. MANN

The Annual Meeting of the Japan Christian News Agency was held in Omi-Hachiman on the last Saturday and Sunday in October. The original programme provided for a sermon on the Monday morning but the inn accommodation was required from Sunday evening for the billeting of troops on their way to the grand manoeuvres, and quite a number of the delegates retired gracefully in the face of that invasion. In any case the business had come to an end leaving nothing for a third day. Probably this was due to the absence of Mr. Walton who seems to have been the moving spirit in previous conferences and to have provided a fertile crop of suggestions to keep things going.

The reports from the affiliated branches occupied a considerable part of the business sessions and revealed an extraordinary variety of range and method. Very wisely no attempt has been made to secure uniformity, and the purpose of the J.C.N.A. stood out clearly as that of drawing together in a loose federation, but in close sympathy, those who are engaged in the work of newspaper evangelism. Most of the branches have come into being as the result of the energy and keenness of some individual and express his personality in the methods used and the literature distributed. This diversity in unity was an obvious reason for the hesitation of the delegates to accept a proposal that the J.C.N.A. should adopt a central magazine which could be localised by such of the branches as might care to co-operate. It was recognised that this would be an ideal arrangement in many ways but not many of the branches would care to abandon their local magazines which have grown up with individual characteristics.

The prevailing depression was reflected in the reduced number of delegates attending the conference and in the restrictions which many of the branches reported. Yet, in spite of all, there was no

down-heartedness, but a determination to press on with a method that has already brought so much blessing.

Mention should be made of the opportunities for Christian fellowship whether in the early morning walk, which was halted in view of Lake Biwa while short devotions were held; or in the services of the church where Mr. Murao and Mr. Nagao were the special preachers; or, again, at the meals so hospitably provided. Nor would it be right to omit any reference to the striking address on social problems given by a prominent newspaper man who thought it worth while to come and encourage us. It would not be fair to him to attempt to summarise the thoughtful talk which was aptly illustrated by the possibilities of division of Man Friday's catch of fish between himself and the capitalist Robinson Crusoe.

To a first-comer not the least interesting part of the week-end was his introduction to the warmth of Christian life in Omi-Hachiman and the insight into the methods of practical Christianity that are so happily carried out there.

DEPARTMENTAL NOTES

TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

PROHIBITION FOR THE CRISIS.

In view of the critical economic condition of the country the National Temperance League, under the very able leadership of Mr. Hampei Nagao ex M.P. has been putting on during these last six months a very intensive campaign for an emergency prohibition measure, especially for the rural districts. A delegation urged this on the Cabinet and one result has been that the proposal is included in the programme sponsored by the government in their 'Kokumin Kosei Undo,' movement for the 'Regeneration of the Country.' The Society for the Advancement of Morals (Kyoka Dantai) of which the Premier is President, also adopted a memorial proposing prohibition in view of the economic condition of the empire. Premier Saito, who has been urging self-help and practical economies on the nation was so delighted with the results of five years prohibition in Kawaidani Mura, Ishikawa Prefecture, that he wrote a large 'gaku' "Kinshu Kokoku" (Prohibition will Restore the Nation) for presentation to this, the first dry village in Japan. He also requested of Mr. Nagao detailed information regarding all similar villages, that he might circulate it among the officials. The 'gaku' was carried to Kawaidani Mura in October by three directors of the NTL and with due ceremony presented to the village fathers and hung in the village school. (A brief account of conditions in this village since the introduction of prohibition may be found in the Temperance Notes in the J.C.Q. for July, 1931. A 40 page pamphlet in Japanese, written by the former village Headman may be had from the writer for 12 sen in stamps).

The survey of Temperance Villages asked for by the Premier is now in process of being made. It is known that there are over 90 so-called 'dry' villages or hamlets, some bone dry as is Kawaidani and others dry except on stated occasions. The survey is not yet complete but the following examples are culled from reports already to hand. *Mase Mura* in *Gifu* is an example of a whole village going bone dry. Since the

village went dry in 1928 the savings have averaged ¥20,000 per year. *Nagadoro* in *Yamagata* went dry in April 1932 for a period of five years. In this case 'limited' drinking is permitted at festivals, weddings and house raisings, also to the old men over 60. *Daimon* and *Miho* in *Nagano*, and *Nagoya Mura* in *Saga* making exceptions for celebrations have gone dry for a three year period.

The newest Temperance villages reported are *Nakatani* in *Okayama* which will go dry from Jan. 1st 1933 'to revive the fallen fortunes of the village,' and *Ogawa Mura* in *Kanagawa* which voted to prohibit the use of both alcohol and tobacco, and to systematically put by the savings thus accruing as from Nov. 3rd, 1932.

STUDENTS' PROHIBITION LEAGUE. NGHR

The NGHR celebrated its Tenth Anniversary during the first week of November according to the programme outlined in these notes in the Quarterly for July. This League has done very excellent work among the students of some sixty or seventy schools during its first decade; reports of which were made at the celebrations held in Tokyo. Plans have been laid to both widen and deepen this work.

FOREIGNERS' AUXILIARY.

On the repeated request of the authorities of the NTL a Foreigners' Auxiliary has been formed to co-operate with the NTL in pushing the work of Temperance throughout the Japanese Empire. Already sixty-five men and women, all missionaries, have joined the auxiliary. The president of the NTL has appointed an interim Executive Committee and the office has been temporarily fixed at 23 Kami Tomi Zaka, Koishikawa, care of the writer of these notes. The NTL authorities heartily welcome all co-operation in furthering this work at this particular time of economic stress in the country.

ANTI-PROSTITUTION WORK.

Owing to the miserable conditions of the farming communities, especially in the Tohoku and Hokkaido, the selling of girls to the licensed quarters and to geisha houses continues on a large scale. One father recently sold two daughters for a net sum (after extravagant middle man's profits had been deducted) of Yen 70.00. (And that sum was taken from him by creditors before he reached home). To combat this evil the Aikoku Fujinkwai (Woman's Patriotic League) has set aside ¥16,000 to be used as loans to save such girls. That, however, will not go very far. Reports from Niigata Prefecture state that the sale of girls for immoral purposes

has already this year reached a total of nearly 5,000, about 33 times the number sold in normal years. Besides this it is estimated that 3000 girls from this prefecture went as cafe waitresses. (Cf. Purity Magazine, Aug. 1932 pp. 23-24).

THE BUDDHIST SECTS LINE UP.

Individual Buddhist priests and believers have taken a prominent part in our Abolition work from its inception, but this autumn a great step in advance has been made in that Buddhism has publicly gone on record as favouring the movement. Twenty-three priests of the Shingon Sect signed a memorial to the Home Department calling for Abolition. Two large sects numbering 5,000 temples passed a similar memorial to the authorities. And this was followed by the All Buddhist Congress in October representing thirteen great sects, which also passed a resolution favouring a speedy ending of the system of government licensed prostitution.

THE 1932 CAMPAIGN.

These notes go to press early in December while the 1932 campaign is in full swing. Petition drives have been put on in Tokyo and a number of the prefectures. It is expected that Abolition Bills will be presented in several of the Prefectural Assemblies before the end of this year. We hope to have a good report to make in the next issue.

"A Bill calling for the abolition of the system of licensed prostitution was passed in the Iwate Prefectural Assembly. A similar Bill was defeated in Kochi and in the Tokyo Assembly was left unvoted on. Several other Prefectures are yet to hear from."

THE MISSIONS' MUTUAL FIRE PROTECTIVE ASSOCIATION

H. V. NICHOLSON

After ten years of study and preparation the Missions' Mutual Fire Protective Association began its work on January 1st, 1933. A million yen worth of property, with the average risk under ¥5,000, has been placed with the Association. It is fully expected that the total will reach two million yen by the end of the year. This makes it a very safe proposition. At present the rate is ¥2 per thousand, but we hope to be able to cut that in half after the first five years. But all property must have the same ¥2 rate for the same initial period.

The following missions have joined as charter members insuring mission property as well as individual missionaries' property: Southern Methodist, Reformed Church in the U. S., Friends, United Brethren, Yotsuya Mission, Omi Mission, Wesleyan Methodist, Free Methodist and Y.M.C.A. In addition individual missionaries have placed their property in the following groups: Baptist, United Church of Canada, Congregational, Presbyterian, Y.W.C.A., C.M.S. and several other small groups.

Besides saving money for the Missions this Association is a practical example of Christian co-operation much needed in these times. Any who have not yet joined and are interested are invited to correspond with the Secretary, H. V. Nicholson, Tokiwa Mura, Mito shigai, Ibaraki Ken.

CHRISTIAN LITERATURE SOCIETY NOTES

L. L. SHAW

The semi-annual meeting of the Christian Literature Society was held at the Imperial Hotel on December 15th, 1932.

The Directors present were, Drs. Kozaki, Ibuka and Chiba, Revs. Saba, Yasumura and Ebisawa.

The lay members present were Messrs. H. Nagao, D. Tagawa, T. Saito and J. Segawa.

The foreign missionary directors present were: Revs. E. T. Iglehart, H. D. Hannaford, T. A. Young, P. S. C. Powles, L. S. Albright, P. S. Mayer and Miss Margaret Paine.

Dr. Wainright presented the Reports for November and reported on the progress of the new building.

Officers were elected for the ensuing year.

NEW BUILDING.

Cement has now been poured into the ninth storey and the structure towers high above the Ginza, attracting much attention. The basement and lower floor are already advantageously let and enquiries are being received for further space. As our building is in the very heart of the business section of Tokyo it would be a magnificent thing if we could somehow secure the top floor with its open roof space as a reading and recreation centre for the thousands of young boys and girls who work in the shops and offices all round the building, for at present their only recreational outlet is in the bars and beerhalls of the district. Such a piece of Christian social service would be eminently worthwhile.

The ladies who for years so faithfully carried on the pioneer work of the Tokiwasha have made a splendid contribution to the building fund by a gift of ¥12,000 in order to set aside one room which will be adequately furnished, as a rest room for women when in the down town district. It would be the completion of such a good deed if funds could be raised to similarly equip and use the whole top floor for young shop assistants and clerks.

NEW BOOKS.

1. Studies In The Life Of Jesus. By L. S. Albright.

This is a series of studies in Japanese which can be put in the hands of each member of a Bible Class. The English edition is also ready and can be had at 50 sen per copy. This book will be of great value to all teachers of the Bible.

2. Why I Believe in God. (Watakushi wa Naze Kami wo shinzuru ka) by Mr. D. Tagawa and others. pp., 92 paper, post. 0.04., Price ¥.30.

This is the third in this popular series and will prove of great service in interesting and leading non-Christians. In it well known men and women set forth their reasons for faith in God.

3. The Christ of Every Road. (Arayuru Michi no Kirisuto) by Stanley Jones. pp., 286 paper, post. 0.08, Price ¥1.20.

The translation of this wellknown book is well done and every pastor and Christian worker should endeavour to circulate this soul stirring book as widely as possible.

4. Jesus Friend of Children. (Kodomo no Tomo Iesusama) by T. Hosokai, pp., 18 paper, post. 0.02, Price ¥.20.

With 7 full size offset coloured pictures. It is written for children in the Primary school but mothers of kindergarten children will be delighted to read it to them and all children love the bright pictures. Orders for 100 copies or more can be supplied at 15 yen per hundred. This is the first of a series which will cover the main books of the Bible. This first book consists of 7 stories in the early life of Our Lord and fills a great need in providing a coloured Bible picture book for children.

5. Sister Sue. (Ane wa Tatakau) by E. H. Porter pp. 309, paper. Post. .14 Price ¥1.00.

This book by the popular author of Pollyanna has had a tremendous reception in America. It is the story of the elder sister who finds the way of happiness in sacrifice for others. It should be in every Christian lending library and should also be used largely as a gift book to interest non-

Christians. Good Christian storybooks are greatly needed and this will be warmly welcomed and prove just as popular as Pollyanna. The Dowager Empress has already graciously ordered copies.

6. *Proclaiming Christ*. (Seisho wo Kataru) by Rev. H. Watanabe, pp. 249 cloth, post. .10, Price ¥1.00.

A book of sermons by a well known Baptist Pastor in Tokyo. The field covered includes both the Old and New Testaments and the themes are handled with the spiritual edification of the reader in view. There is a distinct need for such books now.

7. *Home Card*. post. 0.06 Price ¥.30.

This is a reprint of the International Friendship cards and should be widely used by all who are interested in building the foundations for world peace in the hearts of the children.

BOOK REVIEWS

MANCHURIA, THE COCKPIT OF ASIA. By Col. P. T. Etherton and H. Hessel Tiltman. 256 Pages. Published by Jarrolds, London. Illustrated. Price 12/6d.

Col. Etherton was lately British Consul-General in Chinese Turkestan and Assistant Judge of the British Supreme Court for China. He was joint author with Mr. H. Hessel Tiltman of "The Pacific: A Forecast."

The contention of the authors is that Manchuria, once of strategic and industrial importance, is today of industrial and economic rather than of strategic importance. The object of the book is to give a concise account of the immense pastoral, mineral and economic wealth, to outline the issues at stake and to relate the facts behind the crisis in the Far East.

BRITISH FAR-EASTERN POLICY, 1894—1900. By R. Stanley McCordock, Ph.D. Published by the Columbia University Press, 1931. Price \$6.00.

The rivalry in the Far East of European powers has had much to do, according to the author, in shaping the foreign policy of the Occidental countries. He asserts that the fundamental fact to be kept constantly in mind, if one would understand Britain's Far Eastern Policy, is that England's commerce is her means of sustenance.

NOGAKU, JAPANESE NO PLAYS. By Beatrice Lane Suzuki. Published by John Murray, London. Price 3/6d.

This volume is in the Wisdom of the East Series. The author tells us of the essence of No and she provides a number of brief plays and summaries, with notes added.

ECONOMIC RIVALRIES IN CHINA. By Grover Clark. Pages 132.
Published by Yale University Press for the Carnegie Endowment for
International Peace. Price \$2.00.

Mr. Clark is a son, we understand, of the Rev. Cyrus A. Clark, long time a missionary in Japan. This book is a study of economic rivalry in China as it has developed and the writer also undertakes to indicate the trend of these developments. The points are illustrated by many statistical tables. The relation between foreign activity and the awakening of the new national self-consciousness in China is also discussed.

JOHN THOMAS GULICK, EVOLUTIONIST AND MISSIONARY.
By Addison Gulick. 790 pages. 8vo. cloth. Published by the
University of Chicago Press, 1932. Price \$4.00.

Dr. John T. Gulick was a resident of Osaka for some years and his experiences as a missionary, together with his scientific observations on biology and on other subjects, are given an account of in this volume.

KAGAWA. By William Axling. Student Christian Movement Press. 1932.
237 pages. 4 illustrations. Price ¥4.80.

This is a very well written book and the subject matter is fairly divided between the teaching of Mr. Kagawa and his life work. The American edition is published by Harper and Bros.

The translations are made by Dr. Axling though the only reference to the original text is too vague to enable one to make comparisons between the translation and the original text.

This is the best book yet published on Mr. Kagawa and gives one an understanding of his place and teachings.

THE BUDDHA AND THE CHRIST. By Canon B. H. Streeter. The
Bampton Lectures for 1932. MacMillan & Co., London. 7/6d.

The sub-title of this book is "An exploration of the Meaning of the Universe and of the Purpose of Human Life." The lectures are therefore more than a study in comparative religion. The subject really is theism and its practical bearing.

A DAUGHTER OF THE NARIKIN. By *Etsu Inagaki Sugimoto.*
Author of "A Daughter of the Samurai." Doubleday Doran & Co.
1932. 82.50. Overseas Edition ¥5.70.

The author makes grateful acknowledgement to Miss Florence Wells, without whose patient co-operation this book "might have remained only the tangle of silk floss which her skill has helped me weave into the brocade of Yukiko's life story."

All who have read and enjoyed "A Daughter of the Samurai" will be eager to read this book.

THE PRESS AND THE GOSPEL. The Story of a Japanese Experiment.
By *W. H. Murray Walton, M.A.* Published by the *Student Christian*
Movement Press, 1932. Pages 159. Paper binding. Price 2/-6d. net.

This is a book by Mr. Walton on Newspaper Evangelism, its origin and the working out of its methods. The author gives full recognition to the pioneer efforts of Dr. Albertus Pieters and reference will be found to others using this method of evangelism here in Japan.

Apart from the subject of newspaper evangelism the reader will find most interesting information in the volume on the Japanese attitudes of mind with reference to religion.

(All Reviewed—By S. H. WAINRIGHT)

PERSONAL COLUMN

Compiled by Margaret Archibald

EVENS. Mr. and Mrs. H. P. Evens (S.D.A.) and two children arrived in Japan on September 22 on the S.S. "Asama Maru." Mr. Evens is to be manager of the Seventh-Day Adventist Publishing House in Tokyo. He was formerly in evangelistic work in China and later in the Philippine Islands before coming to Japan.

VOTH. Miss Vivian L. Voth (S.D.A.) of Lodi, California has recently joined the staff of the Mission as a teacher of the children of the foreign workers located in and near Tokyo.

ARRIVALS

CLAZIE. Miss Mabel G. Clazie (U.C.C.) formerly of Formosa, is expected to arrive on December 31, from furlough. Her address will be Aiseikwan, 47 Nichome, Kameido, Joto-ku, Tokyo.

DISBROW. Miss Helen J. Disbrow (P.E.) of Kyoto, returned on November 20, from furlough.

NICODEMUS. Prof. and Mrs. F. B. Nicodemus (R.C.U.S.) and their son, David, arrived in Japan on November 2. Prof. Nicodemus will resume his work in the Tohoku Gakuin, Sendai. Address: 69 Katahiracho, Sendai.

PIFER. Miss B. Catherine Pifer (R.C.U.S.) arrived in Japan on November 25, and will continue her evangelistic work in Ikebukuro. Her address is: 207 Kita Arai, Nagasaki-machi, Tokyo.

PHELPS. Mr. and Mrs. G. S. Phelps (Y.M.C.A.) arrived on November 18, on the S.S. "Chichibu Maru," returning from ten months' furlough spent in Europe and the United States.

SCHNEDER. Miss Mary E. Schneder (R.C.U.S.) arrived in Japan on December 16, and will resume her work as teacher of Piano in Miyagi College, Sendai. Address: 164 Higashi Sambancho, Sendai.

DEPARTURES

- ARMSTRONG. Mr. V. T. Armstrong (S.D.A.) Superintendent of the Mission sailed for Manila on the S.S. "President Taft" on November 25, to attend the annual winter council at which are gathered the heads of the work in the different countries in the Orient.
- BUCHANAN. Miss Alice Dorothy Buchanan (R.C.A.) who has represented the Mission on the teaching staff of the Woman's Christian College, Tokyo, has resigned, and sailed for America on December 3.
- CLARKE. Miss Doris E. Clarke (Y.M.C.A.) will sail on December 23, on the S.S. "Empress of Japan" returning to the United States for permanent residence.
- ERSKINE. Rev. and Mrs. Wm. H. Erskine (U.C.M.S.) and family will sail from Kobe on the S.S. "Kashima Maru" on December 29, returning to America via Europe. Mr. Erskine has been in charge of the Osaka English School, Osaka, for almost twenty years. Mr. and Mrs. Erskine have been in Japan since 1904. They will make their home permanently in America.
- GERHARD. Prof and Mrs. P. L. Gerhard (R.C.U.S.) have returned to America on furlough, having sailed from Japan on the S.S. "Empress of Japan," October 28. Their furlough address is: 129 E. Vine St., Lancaster, Pa., U.S.A.
- JEAN. Miss Frances E. Jean (P.E.) of St. Barnabas' Hospital, Osaka, returned to the United States on regular furlough, having sailed October 29, from Kobe.
- MCGRATH. Miss Etta S. McGrath (P.E.) with her sister, Mrs. Edward H. Wells of New York, sailed November 18, from Kobe, on her way home, via the Ports. Miss McGrath has resigned from the Mission, having served as Bishop's secretary for fifteen years.
- SHAW. The Rev. R. D. M. Shaw, D.D., and Mrs. Shaw (S.P.G.) have gone to England on furlough.

BIRTHS

- ENGELMANN. To Rev. and Mrs. Marcus J. Engelmann (R.C.U.S.) of 31 Torii-machi, Aizu-Wakamatsu, on October 26, a daughter Phyllis Ann.

MARRIAGES

BEE-BALLARD. Mr. William Bee and Miss Barbara Ballard, both of the J.E.B. Mission, were married in the Mission Hall, Kobe, on December 9. They are located in Shiga Ken.

COLLINS-NYSTROM. Miss Florence A. Nystrom (A.B.F.) was married to Mr. Arthur M. Collins (J.E.B.) on October 28. The wedding took place at 10 Fukuro Machi, Surugadai, Tokyo, where the bride made her home. Mr. and Mrs. Collins are opening a new work and their address is: 11 of 328 Owaza Minato Machi, Matsuzaka Machi, Miye Ken.

DEATHS

BISHOP. Miss J. Arria Bishop (P.E.) died at Rochester, New York, on September 19. Miss Bishop was a teacher for four years at St. Margaret's School for Girls, Tokyo. She left Japan in June, 1930, on account of ill health, from which she never recovered.

CLARKE. Mrs. Wm. Clarke (Miss Anna K. Stryker R.C.A.) died recently in New York. Mrs. Clarke was a member of the South Japan Mission, R.C.A., during the years 1897-1900, when, as Miss Stryker, she was a teacher in Sturges Seminary in Nagasaki.

KENT. Miss Abbie W. Kent (A.B.C.F.M.) died on September 17, at West Medway, Massachusetts, U.S.A. Miss Kent taught music in Kobe College 1891-1896.

MISCELLANEOUS

ADDISON. Miss Margaret E. T. Addison, Litt. D., for many years Dean of Women in Victoria College, University of Toronto, arrived in Japan early in October. Dr. Addison comes as a representative of the Woman's Mission Society of the United Church of Canada and is visiting the various Mission stations in Japan and Korea. She will return to Canada late in January.

BRADY. The home of Rev. and Mrs. J. Harper Brady (P.S.) of Kochi was almost completely destroyed by fire on the night of October 14. Mr. and Mrs. Brady's new address is: 181 Takajo Machi, Kochi.

- JENKINS. Miss Louise F. Jenkins (A.B.F.) formerly of the Hinomoto Jogakko, Himeji, resigned from the service of the WABFMS in September, and accepted a position in the Yale University Observatory.
- SMITH. Mrs. Howard Wayne Smith, of Ardmore, Pennsylvania, after a visit of three weeks in Japan, sailed for San Francisco on the S.S. "President McKinley" on November 29. Mrs. Smith is Administrative Vice-President of the Woman's American Baptist Foreign Mission Society and President of the Federation of Women's Foreign Mission Boards of North America.
- STRONG. Mr. Tracy Strong, Executive Boys' Work Secretary of the World's Committee of the Y.M.C.A., arrived in Japan on November 5, on the S.S. "Empress of Canada" and spent one week in Tokyo observing work there, before proceeding to China and India.

WHO'S WHO IN THIS ISSUE

MRS. LOIS ERICKSON (Presbyterian Church South) lives in Takamatsu. She has rendered frequent service by her translations and stories of things Japanese.

REV. Z. GOSHI has been Associate Editor, representing the National Christian Council—we regret to learn that he thinks he must resign from this office, because of many cares in his busy pastoral life in connexion with a Tokyo Presbyterian Church.

DR. TOYOHICO KAGAWA needs no introduction to the readers of any Christian journal.

CHARLOTTE (MRS. ROY) SMITH is one of the busiest missionaries in the land—working in Kobe under the Southern Methodist Church Board. Incidentally, Mrs. Jo, of whom she writes, is also of that Church, but both women are exceedingly broad in their inter-denominational, international interests.

DR. HARRY W. MYERS is a missionary of the Southern Presbyterian Board—well-known and much loved throughout the land. It is he to whom the Editorial refers as “the spiritual Father of Kagawa San” and we only dared to make the earlier reference because of his rare bump of humour and his justifiable pride in the “promising student” he helped many years ago.

MRS. AIKO KISHI is a Kobe College graduate, now the wife of Prof. Kishi of that College who has recently published in Japanese two volumes translated from our English poets.

DAIKICHIRO TAGAWA, is President of Meiji Gakuin, a Presbyterian—R.C.A. College for Men in Tokyo. He is a helpful factor in many types of social and educational reform movements, and has done much speaking in support of The League of Nations.

HARRIET J. JOST, of the United Church of Canada is Associate Dean of the Theological School at Aoyama Gakuin.

AIJI TAKEUCHI, M.A. from Oberlin, is Prof. of Sociology at the Women's Evangelistic School (American Board Congregational) recently located at Nishinomiya, Okadayama.

THE VENERABLE DR. JOHN BATCHELOR is a retired missionary of the Church Missionary Society of England. He has for long years been a student of Ainu history and customs and has devoted much of his life to helping these strange folk so different from the Japanese among whom they live.

- LEEDS GULICK is a missionary of the American Board, bringing up his family in the same house where he grew up as the son of the famous Dr. Sidney Gulick—see Book review of “Thomas Gulick, Evolutionist and Missionary” for others of his many distinguished relatives.
- REV. M. IWAMA is a busy, effective Pastor of a Kobe Congregational Church. He teaches Bible at Kobe College and is a man of many interests in many types of service.
- DR. WILLIAM AXLING is a missionary of the Baptist Church, located in Tokyo and prominent in all affairs of the National Christian Council and the Kingdom of God Movement. He has needed no introduction to our readers.
- REV. AKIRA EBISAWA is Executive Secretary of the National Christian Council—a well-known figure at International Conferences.
- REV. S. YASUMURA is the able Executive of the Sunday-School Union of Japan and a valued member of the Executive Committee of the National Christian Council.
- DR. C. J. L. BATES is President of Kwansei Gakuin, (Men’s University under the United Church of Canada and the Methodist Church, South). He has recently been a warm supporter of The Kingdom of God Movement.
- REV. JOHN C. MANN is Executive Sec’y in Japan of the Church Missionary Society of England. His Station is Osaka.
- REV. E. C. HENNIGAR, United Church of Canada, is connected with the work of the Central Tabernacle in Tokyo, and is actively pushing the work of the National Temperance League among both foreigners and Japanese.
- HERBERT V. NICHOLSON is located in Mito, working under the American Friends Mission.
- MISS L. L. SHAW, who does the Christian Literature Society notes has been loaned for her work with that organization by the Missionary Society of the Church of England in Canada.
- DR. S. H. WAINRIGHT, himself, our able and genial Publisher, this month contributes all the book-reviews.
- MISS MARGARET ARCHIBALD, who contributes so much of her valuable time to securing and arranging our “Personal Notes” belongs to the Presbyterian Church South, and is stationed in Nagoya.

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